TRUTH
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PART I

Science AND SPIRITUALISM

A Famous Astronomer Peers Into The World of Spirit.

(EDITOR'S NOTE: This is the first of a series of articles written especially for the *Psychic Observer* by James Crenshaw, Los Angeles newspaperman, who submitted a series of questions to Dr. Gustaf Stromberg, eminent astronomer, on the general subject, "Science and Spiritism." Dr. Stromberg for 29 years was a member of the research staff of the famed Mt. Wilson Observatory in California, home of the world's largest telescope until the Palomer lens was built.)

(*Copyright by James Crenshaw*, 1949)

Most scientists still scurry away from anything having to do with spirit phenomena like a scared cockroach suddenly exposed to the light.

Not so Dr. Gustaf Stromberg, eminent astronomer and author. He met my questions as to the reasonableness of spiritistic theories with earnest sincerity and illuminating candor.

And while he expressed himself as being somewhat skeptical of psychic evidences of communication with the spirit world, he affirmed that science has reason to believe in the survival of memory and personality. Therefore, communication would be neither unreasonable nor improbable.

Scientific Basis

Actually, the whole burden of our discussion was to the effect that it woud be more unreasonable and improbable, from a scientist's viewpoint, to believe that there was no contact whatever between physical life and a non-physical world—what might be called a world of spirit—than to accept the idea.

"We now have a reasonable scientific basis for at least picturing such (psychic) phenomena that we did not have before," Dr. Stromberg said. "Formerly it was just a question of belief. We had no method of picturing it as a scientific theory in the usual sense."

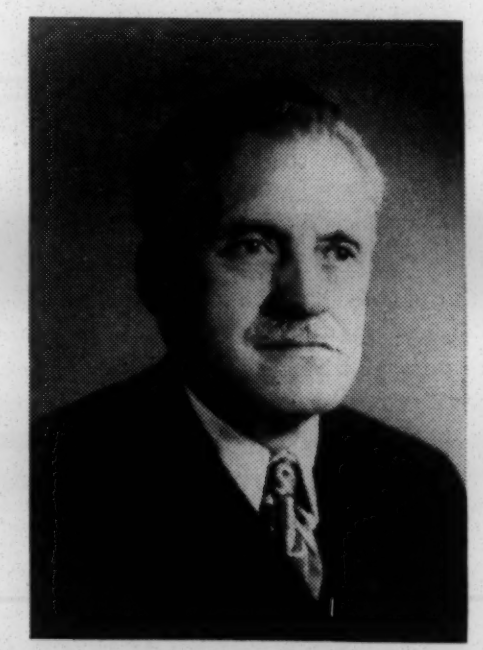
"Unscientific" Idea

Later on he added significantly: "Things are different now"; that is, science no longer stands mute on the question of life after death. He also commented: "I think the reason many people do not believe in such things is that they want a physical picture, without which they find it difficult to believe."

Because so many uninformed persons tend to dismiss the evidences of survival as fantasy, saying, in effect, that science has found no reasonable basis for even considering the validity of psychic phenomena, I submitted a series of questions to Dr. Stromberg on the subject of "Science and Spiritism."

If the idea of spirit phenomena were unscientific, I wanted to know wherein and how it was unscientific, and if those who accept such phenomena as valid are entertaining unreasonable fantasies I wanted to find out from a scientist in what respect their acceptance was unreasonable and invalid.

I knew in a general way, of course, that in his two books, *The Soul of the Universe* and *The Searchers*, Dr. Stromberg had outlined the physical and biological data which have lead to two important conclusions: (1) that memory and personality survive bodily extinction and (2) that science has proved, almost inadvertently, the existence and immortality of the human soul.



Gustaf Stromberg
"Things are different now"

I was not so sure, however, what he would say as to the nature of spirit life and its relation to human life on this plane. Therefore, in my questioning, I tended to emphasize the "physical picture" of spirit life which Dr. Stromberg had said was the stumbling block in the way of understanding for a large number of persons.

Strangely enough this world-renowned physical scientist turned out to be more "spiritual" in his concepts, in a way, than many Spiritualists who hold — and are told by spirit communicators — that the immediate after-life has many aspects which are similar to the earth life. The paradox developed as our discussion progressed. But first I submitted a leading question:

"Is there anything inherently unreasonable from the standpoint of modern science in the idea that personalized consciousness can exist apart from a physical body?"

Reasonable Explanation

To this, Dr. Stromberg replied:

"If you had asked me that question some ten years or more ago, I would have said that modern science does not give us any reason for believing in a personalized consciousness existing apart from a physical body. I would have said that, although such an existence is possible, science has nothing to say about it.

"But things are different now. We have made many new discoveries, and we have found a reasonable explanation for the existence of a consciousness independent of a body.

"There is reason to believe that memories are indestructible, and if so, the owner of the memories—the soul, as we used to call him—must also be indestructible. It is my memories and my experiences which are

Famous Astonomer Peers Into The World Of Spirit

recorded, and my personality must have the same type of survival as my memories have.

"But since my memories are not inherent in the atoms of my body, which are continuously replaced, but reside in a living field, or, as biologists call it, the 'organizing field,' and since this field is indestructible, a consciousness can exist apart from the physical vehicle we call the human body."

Any Evidence?

The next question which had been submitted was this:

"If the answer to the first question is 'no'—that is, the belief in a surviving personalized consciousness is not scientifically unreasonable — then what, in your opinion, is the most outstanding bit of evidence, apart from psychic research, pointing to the survival of personality after so-called death?"

New Concepts

Dr. Stromberg's reply was:

"I suppose that the Spiritualists would say that the best evidence for the survival of the soul is found in communications with departed spirits. I know little about such evidence, and I have been and still am somewhat skeptical about most of such evidence.

"In my opinion the best evidence in this connection is derived through deductions from scientific discoveries in the field of biology, in particular, the discovery of living, autonomous fields which by their innate nature determine the structure and functions of living organisms.

"If we apply these new concepts to the mind-body problem, we arrive directly at the idea of the immortality of the human soul with an indestructibility of its memories."

The reality of "autonomous" living fields, capable of existing apart from and even beyond the physical body, has been demonstrated experimentally. Many of the electrical manifestations of such organizing fields

(Continued Column 4)

Questions Submitted to Stromberg

One of the basic objections to the validity of psychic phenomena and the tenents of those who believe in spirit survival is the contention that these matters presume a state of facts entirely contrary to the findings of science.

In order to determine whether there is actually a fundamental conflict or whether apparent conflicts cannot be resolved, James Crenshaw composed the following questions:

1. Is there anything inherently unreasonable from the standpoint of modern science in the idea that personalized consciousness can exist part from a physical body?

2. If the answer is "no," what, in your opinion, is the most outstanding bit of evidence, apart from psychic research, pointing to the survival of personality (as distinguished from immaterial structure alone) after the extinction of the physical structure?

3. Assuming that personality does survive extinction of the physical body, is there any basic scientific reason why it would not be possible for the freed personality under certain special circumstances to impinge upon the physical world in a way that some form of communication might be possible?

(To Be Dealt With In August 25th Issue)

4. Assume that in the spiritualistic hypothesis, the discarnate personality is not merely a blob of amorphous consciousness operating in a void but has in its own state of being a tangible form, is it not reasonable to suppose that such a personality might have a body made up of parts—even atoms and molecules—of a lesser density than those of physically-encased beings; that is, a spirit body would have constituent parts of a basic non-physical "material" made up of a different or higher freqency order than the vibratory rates of strictly physical matter?

5. Then would it not be correct to suppose, as purported communicators from the "other world" tell us: (a) that so-called spirit beings are different from us only to the extent that they have advanced to a "higher sphere," which is invisible and intangible to us only because of the higher frequency: (b) that within the same general frequency range they are visible and tangible to each other; (c) that they have bodily parts and functions (some of which tend to become vestigial because gross matter here imposes greater demands upon us than upon those in the other, more attenuated vibratory atmosphere); (d) that they may have clothing, buildings, houses, cities, objects and things of all kinds, composed of atomic units of this higher frequency order, and (e) that, until they arise to advanced spiritual spheres, they may carry on activities very much like those they carried on in the physical world?

(To Be Dealt With In September 10th Issue)

6. Pursuing our hypothesis one step further, is there anything "unscientific" about the idea (a) that this planet may be sheathed in a series of concentric vibratory or electro-magnetic layers called "planes" or "spheres," each having a higher and higher frequency order or we proceed outward from the planet; (b) that so-called spirit beings automatically gravitate to an appropriate level or plane, according to the state of his or her consciousness; (c) that the consciousness of these beings, conditioned by the past life on the "earth plane," may sometimes be such, on the one hand, that they gravitate to a comparatively happy state or, on the other hand, to a state of psychic distortion comparable to a purgatory or hell until they can organize and improve their consciousness, and (d) that such beings may descend from their own vibratory level to grosser spheres by reducing their normal frequency? (Is not this concept of graduated planes, arranged according to a strict mathematical progression and separated, as we are told, by zones devoid of electrical potential, quite in accord with what we know of the progressive scale of atomic elements and the precise arrangement of electron layers or fields according to the implications of Planck's quantum theory and the modern wave mechanics?)

7. Finally, as taught by some schools of spiritist philosophy, may it not be reasonable and possible, from the standpoint of logical scientific theory, to assume that certain conditions in the progressive spheres around

(Continued on Page 3)

(Continued from Column 1)

have been studied at the Yale University Medical School, and a detailed report of the experiments there is contained in the second edition of Dr. Stromberg's *The Soul of the Universe.*

So far, then, the physical scientist and the spiritual scientist found themselves on common ground. They agreed that a non-physical consciousness could exist apart from physical structure. Next must come the critical question:

"Assuming that personality does survive extinction of the physical body, is there any basic scientific reason why it would not be possible for the freed personality under certain special circumstances to impinge upon the physical world in a way that some form of communication might be possible?"

. . . To Reach Perfection

To this query the astronomer replied:

"The only thing I can say is that we are continuously in contact with a non-physical world in which our mind is rooted. Our thoughts originate in that world, and our brain can be compared with the receiving sets we use to listen to radio broadcasts.

"It seems unlikely, however, that our ideas come from a universal mind, since in that event we would expect that all of our ideas would conform to universal truths and that nothing but good would ever enter our minds. But we know well that this is far from true. Our ideas are imperfect and so are our ethics.

"Therefore, I believe that our everyday ideas have their origin in beings on somewhat the same intellectual and ethical level as our own. They would, therefore, have their origin in minds on the same level as our own. This leads naturally to the concept that they originate in discarnate spirits.

"Some ideas may well come from other living people, and they may "float around,' as we used to say, but all ideas can-

Questions Continued from page 2 . . . . . .

a planet, combined with certain qualities within the individual, may finally cause an entity to slough off its "spirit body" (as well as its objective consciousness) and thereafter, virtually in a germinal state, re-enter and develop a new physical form (i.e., embryo)? Thus would it not logically be re-born on the gross plane in an environmental atmosphere appropriate to its past development and shortcomings?

Note: All of this tends to make the spiritual life sound like a mere extension of the physical, and to a certain degree that is so, according to the spiritist theory, but the emphasis here on the scientific approach tends to make the materialistic, rather than the idealistic, factors predominate, whereas, in practice the materialistic aspects are subservient to idealistic or strictly "spiritual" considerations.

"Cosmic Consciousness"

For instance, the pseudo-mechanical action so briefly alluded to in the last question by the teachers through Richard Zenor (and by many Eastern teachers) as merely one lone phase of a long cyclic process. This eventually leads to the escape of the entity from the planet's vibratory field (the "wheel of necessity") into a universal field of still higher and more attenuated layers of a cosmic order, until the progressing entity finally escapes the vestiges of matter altogether. Then it emerges after aeons of evolutionary advancement as a "Pillar of Light" in a cosmic world ("cosmic consciousness") without form — sometimes called "nirvana" — but with supernal consciousness and transcendent individuality. (The Zenor teachers, incidentally, emphasize that individuality is not lost.)

By this time, according to these teachings, the entity will have assimilated billions of years of experience-memory, which has been accumulated during innumerable planetary lifetime in a deep-seated inner consciousness and which is brought to objective focus only as the entity is capable of evaluating this vast stream of learning in truly cosmic terms.

Continued From Page 2

STROMBERG

not have come from this source, as this would exclude novel ideas. There are ideas which cannot be regarded as the result of earthly experiences. They seem to come from a world that is different from the life we are living here.

"They come out, for instance—like the idea of 'love thine enemy'—from a world, a mental climate, quite different from that in which we are living."

A Substantial Hereafter

There we had it—science no longer is in a position to ignore the "other world." Conclusions based upon the data churned out by the laboratories and appraised in the test tubes of critical analysis have led inevitably to a great border line: the indistinguishable division point between the physical and the metaphysical, between the evanescent realism of the material plane and the indestructible realities of the spirit . . . between the ephemeral here and the inescapable fact of a substantial hereafter.

What, therefore, might science say as to the nature of the hereafter? Is this reality substantial in the terms of our earthly substance, or is it entirely a world of consciousness, of ideas and formlessness?

In the next article, Dr. Stromberg and Mr. Crenshaw discuss these questions, with a somewhat surprising result.

What I Observe by R. G. Pressing

Could It Be?

A United Press release from Lively Grove, Illinois, carried this heading, "Spirit 'quiet'; clergy probes 'manifestation.'" The editors were careful to put the word *spirit* and *manifestation* in quotation marks.

The article reads: "Roman Catholic authorities tonight maintained strict secrecy concerning details of reported 'spirit manifestations' at the home of farmer Tony Greten here.

"Rev. Edward Dahmus, theologian and parish priest at nearby St. Libory, said his inquiry into the occurrences, that extended over a period of six weeks, had convinced him that they were 'apparenty beyond physical explanation.' (Too bad)

"Dahmus was assigned to investigate the weird events, chiefly involving Gretan's 10-year-old son, Jerome, by Bishop Albert Zuroweste, of Belleville.

"The manifestation disclosed so far have taken the form of 'spirit writing,' loud and unearthly rappings and the throwing of objects about the boy's room. But Dahmus said none of the important events have been disclosed. (Why not?)

" 'The manifestation that have been published have been insignificant,' he said. (Well, well!!)

"Another priest, also engaged in the inquiry, said the occurrences were 'preternatural (unexplainable and apparently beyond the realm of nature) but we don't know yet if the agent is benign or diabolical.'

"The chancery in Belleville said it would have no comment on the reports until its inquiry in completed. (The world waits!)

"Dahmus said the manifestations began May 1 and continued nightly with only one interruption on June 5, Pentecost Sunday, until last week when they "apparently ceased.' "

It really does not matter whether these manifestations are actually explained away with a lot of high sounding phraseology. What does matter is that these phenomena take place. The "how" is known but the reasons are not always given. However, the fact remains that for the past twenty years, from remote places all over the United States, similar cases have been recorded and in many instances these phenomena seem to crop up in families whose religious leanings are diametrically opposed to Spiritualism. A shock will sometimes awaken.

Will They Learn?

When church leaders begin to spend more time in trying to analyze these occurrences instead of explaining them away, then and only then will these phenomena cease. Whether they are classed as "diabolical" or not, is beside the point. The mere statement of religious leaders cannot be final until adequate care is taken to gather the facts and try, if possible, to ascertain the cause and the real meaning back of it all.

Minister Wanted!

There is an opening for an outstanding lecturer and medium at The Plymouth Spiritualist Church, Plymouth Ave., and Troup St., in the city of Rochester, N. Y.

This church with a seating capacity of over 1500, is known as the *International Shrine of Spiritualism* and recognized as one of the finest edifices of its kind in America.

All applicants are asked to state their qualification—phases of mediumship and organiza-

tion affiliation, in a typewritten letter if possible. Include a recent picture of yourself and send all communications to Frank K. Brown, 140 South Fitzhugh St., Rochester (8), N. Y. Phone: (Rochester) LOcust 8751. Please mention *Psychic Observer* when answering.

Onset Camp

The 46th annual summer season of the First Spiritualist Church, Highland Avenue, Onset, Massachusetts, opened recently according to Kenneth D. Custance, secretary, 98 Hemenway Street, Boston.

The summer schedule of this church, located on Cape Cod, lists services every Sunday through September 4. During the month of July, guest speakers and mediums were Gladys Custance, Marion Upham, Gertrude Beach, George MacIlroy and Elizabeth Karlson.

During August: Anne Robbins, August 7; Rev. Melvina Hefner, August 14; Elizabeth Karlson, August 21; Gertrude Beach, August 28; and George MacIlroy, September 4.

Among the Mormons

There is a Spiritualist Church among the Mormons in Las Vegas, Nevada. The pastor, the Rev. Evan Shea says: "We are located in the midst of a small Mormon colony and our church was formerly an adobe fort built by the Mormon missionaries."

Rev. Shea holds services the first and third Tuesday evening of each month in Odd Fellows Hall, 110 North Ninth Street.

Alabama's New Church

The Unity Church of Spiritual Science, Birmingham, Alabama, has purchased a lot between 25th and 26th Streets. Members plan to erect a new church building early this fall.

Toledo Church

Marie Lindroth, secretary of the Spiritualist Church of Revelation, No. 16 branch of the mother church, Hanford, California) announces the recent opening of their new church, 201 Jefferson Avenue in the city of Toledo, Ohio. Rev. Agnes A. Mower is pastor and president. Directors are: Rev. Erza Mower, Rev. George Kuohn, Marie Lindroth, Berneta Hoy, Edward O. Lindroth, Leola Mills.

At the opening services, an outstanding demonstration of clairvoyance and blindfold billet reading was given by the pastor whose spirit collaborator,Meadow Lark, twice accurately called the exact time whilst the medium was in trance. Services continue every Sunday and Thursday evening.

Gladys Custance
Onset Medium

May We Hear?

Frances Chamberlain Larson, Box 220, Jamestown, New York, is anxious to contact the Rev. E. M. Whitney whose last known address was Tampa, Florida. Will someone kindly contact Mrs. Larson?

Prophetic Dream

Joseph Saracini, 5009 aDel Mar Boulevard, St. Louis, Missouri, says that when he retired recently, he was awakened by a psychic dream in which the exact words and music of the song, "Death of Kathy Fiscus" were given him. Mr. Saracini does not state whether he was impressed with the words or whether he actually heard them. "Songs, articles and poems 'materialize' to me," he says.

Saracini's phraseology is not important. What is important is that he feels he is receiving guidance from the spirit world. If he wants to call it a "prophetic dream," so be it.

Eleven New Churches

The Rev. G. Nelson William has established eleven new Unity Spiritual Science Churches on the Pacific coast, and according, to his letter, he recently served the church in Hanford, California of which Rev. Janet Stine Wolford is pastor.

Vosburgh In California

The Church of Revelation, 221 Lacey Boulevard, Hanford, California, reports several visitors: lecturer Louis Vosburgh, Cleveland, Ohio and Jerry Haley, Baker's Field, California, who demonstrated remarkable blindfold billet work.

Harmony Grove

The 53rd annual camp meeting of Harmony Grove opened at Escondido, California recently The camp closes September 5.. Scheduled during July; President, W. F. Turner; Rev. F. W.Tegner; Rev. Eva Wetherbee; Rev. Helen Bachman; Ira J. Howard; Bert Welch; Rev. Mattie Drake; Rev. Lena Shcenck; Rev. Henrietta Curskell; Rev. Jennie Aldridge and Rev. Mary Crote.

Services during the first week of August, were conducted by Rev. B. J. Fitzgerald, leader of the organization, Universal Church of the Master, Inc. These mediums were presented: Rev. Rita Kempf, Rev. George C. Dyson, Rev. Glenna Ott, Anna Weisner, Elsie Coronado, John Marshal, Vickie Millinger and Rev. Gloria Carpentier.

During August, speakers and mediums programmed: Rev. Beulah England, Rev. Glenn Ford, Rev. Edna Miller, Rev. Paul D. Wilson, Carrie B. Kelly, Rev. James Callman, F E. Rogers, Rev. C. E. Goodale, Alice Brown, Mary Ellen Nottingham, Rev William Donovan, Ira J. Howard, Loree Batchelder, Rev. Gust Thunberg, Rev. Madge Knickerbocker, and Rev. Jane Sipes.

Directors of the Harmony

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Grove Spiritualist Association: President, W. J. Turner; Vice-President, W. E. Kelly; secretaries, Rev. C. E. Goodale, E. Racey; treasurer, Rev. Mattie Drake. Trustees: H. H. Powell, D. Hamilton, Rev. F. W. Tegner and Glenn Foster.

S. E. C. Notes

News from the Spiritualist Episcopal Church Orgaization —Rev. Robert Chaney has returned from a ten week trip in California. Due to ill health, the Rev. John Bunker has resigned as pastor of the Lansing church. Rev. William H. Jackson has resigned from the Chicago church for the same reason.

Empty Churches!

According to a recent news release, a thousand New England churches have closed. This information was given at a late Missionary Convention. The reasons were lack of ministers, lack of money and (mainly) because of the lack of interest in the Evangelical Foreign Missionary Association who claim there are 800,000,000 persons "behind the iron curtain and bamboo curtain." It looks as though during these trying times, religious organizations, too, have their troubles.

Russell Featured

The New England Spiritualist Camp Meeting Association opened their 77th Convocation July 30th last at Lake Pleasant, Massachusetts. President Theodor C. Russell is looking forward to a splendid attendance till the close of the camp, September 4.

Speakers and mediums on the official program: C. Harrison Engel, May Sawyer, Rev. H. M. Paulson, U. S. Arbutnot, May E. Randall, Hubert O'Malley, Alice M. Hughes, Harold Alderson, and T. C. Russell, America's Premier Psychic, who will be featured from August 13 to the close of the camp.

Directors are: President, T. C. Russell; vice-president, Mrs. Louise Feyl; clerk, Helen A. Wells and treasurer, Clara Collamore. This assembly is said to be the oldest Spiritualist camp in the world It was founded in 1872.

Rev. William F. White, pastor of the People's Spiritualist Church, 1835 American Avenue, Long Beach, California, says their church was founded and organized by the Rev. Edith M. Niles who conducts services and holds classes for spiritual unfoldment.

Healing services are held by the Rev. Josephine Griffith, Bernice Hughes, Edward Swope, Leonard Funk and Rev. Mary

Theodor C. Russell
America's Premier Psychic

Heinan. Services are scheduled every Wednesday and Sunday evening.

Ordained

Information has just been received from Pearley C. Wallace, pastor of the First Spiritual Union, Inc., 29 Park Street, Norwich, Conn., that Maysie Witherbee Wheeler, Norwich Parkway, Quakerville, Conn., was ordained by the Rev. Elmer Bartlett, Springfield, Massachusetts. Mrs. Wheeler is a lecturer, teacher and mental medium. Assisting at the ordination service: the Rev. Dorothy R. Johnson, New Haven, Conn.; Rev. Forest Dinsmore, Boston, Mass. and Joseph Hennebert.

Others participating in this service: Alice Dayton, Niantic, Connecticut; Laura Ball and Herbert S. Reeve.

"You Live After Death"

From the Spiritualist point of view, possibly the greatest stride to advance the dignity of our cause in recent months was Liberty's publication of a "book condensation" which covered fifteen pages with illustrations.

This article with the caption, "reading time, one evening," was a condensation of the book, "You Live After Death" by Harold Sherman.

It appears that when a magazine like Liberty chooses to devote this amount of space to an elaborate book review, that they (Liberty) may be at least coming to the realization that Spiritualism is indeed news. Whilst the condensation does not deal with direct spirit communication nor even the Spiritualist hypothesis, yet, they unhesitatingly present the case for the existence and continuity of the soul. If there is any difference between the soul and the spirit, they have not taken the trouble to explain. But in any case, the gap that they bridge is quite the opposite from the explanation given by present day orthodox religious leaders.

They Don't All Agree

One of my closest friends has written a letter which is most appreciated. Not because he has praised but because he has called to our attention some things that may be of interest to all. He suggests that the word "truth" used in our trade-mark could be a bit misleading. He suggests the use of the word "Theo Truth" which, he says, means, "God's Life." My admirer also says that the word "pictorial journal" as it now stands might be interpreted to speak for all Spiritualist organizations when the idea is only to speak for Spiritualism expressed through pictures.

Our correspondent also suggested we run more personal news, such as bazaars, socials, luncheons, etc. I certainly appreciate these suggestions and some may be complied with but it would take several issues of our paper to explain why some of the suggestions are not practical.

. . . And Now Flo

Lily Dale suffered a great loss when P. L. O. A. Keeler, America's foremost slate-writer

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What I Observe

passed away last year before their '48 season had barely begun. For over 50 years, Keeler was one of the foremost attractions at the Dale. Thousands traveled great distances just to sit with this great medium.

And now Flo Cottrell, the famous rapping medium will not be at Lily Dale this summer. Her mother is ill and Flo will remain with her at home, Holland, N. Y.

Since 1916, Flo resided at The Fox Cottage during the summer season and now that she is gone, another great medium will be missed. It is an acknowledged fact that these two mediums were able, through their marvelous psychic ability, to convince the most rabid skeptic not so much by their phenomenal work but because of their quiet unassuming methods of presentation. It is hoped that other mediums just as powerful will soon be attracted to the largest Spiritualist camp in the world.

Church Dedicated

The First Spiritualist Temple, 33 North Atlantic Avenue, Ormond Beach, Florida was dedicated July 24. Rev. Elsie Fishburn Hicks is minister of this new Spiritualist center.

Remarkable Healing

During a recent trip to Freeville Spiritualist Camp, Freeville, N. Y., I stopped over at Binghamton as a guest of Rev. Mae Merritt for a few hours. In that city, located at No. 7 Mulberry St., is Rev. Merritt's new Spiritualist Church and healing center which I was privileged to inspect. About seven miles north of Binghamton, we stopped over at a large, modern farm where I had an opportunity to interview a Mr. Leet, who, although crippled at an early age, has responded remarkably to Rev. Merritt's healing ministrations. Mr. Leet who is now in his late fifties, says that he credits the medium entirely.

Incidentally, Rev. Merritt was married recently to Leslie M. Snyder, Portsmouth, Virginia, at the home of Mr. and Mrs. Hugh Mitchell, Ithaca, N. Y. Rev. Helen Warner, Fulton, N. Y. officiated.

Flo Cottrell
She'll be missed at the Dale

Hydesville Open

Hydesville Spiritualist Camp opened June 26th and the first month of their second year was most successful according to president and founder, Rev. Margaret Lewis. The revised 1949 program lists special seances, August 14, 21 and September 11 when materialization seances will be held by Rev. Lewis and direct voice seances by Rev. George Gulmette. Reservations for these seances are by appointment only. For complete information, see page 24.

Passed Away

Sylvia Vroma passed away July 9th at her home, Grand Rapids, Michigan. For 30 years, she was a member of the First Church of Truth of that city — serving as its president for almost five years. She was former President of the Mother Church of The Independent Spiritualist Association and, at the time of her passing, she was the Vice President of the First Church of Truth.

Book Reviews

DEATH IS NOT PROUD; A Memoir by John Gunther (Harper & Brothers) Psychic Observer, Inc., $2.50.

In his seventeen years of life Johnny had developed a personality distinct and mature above the average, and a true brilliance of mind which led him to the exploration of music, the world's problems, experimental chemistry, atomic physics. His spirit, wit and quiet friendliness had made an unforgetable impression on everyone who met him—men celebrated or unknown, old friends or acquaintances of a moment.

In the fourteen months of his last sickness, those near him were deeply moved further by his level-headed courage and by the patience, the most difficult quality to retain in dangerous illness, which Johnny displayed without faltering.

It is to describe these traits, to capture as well as possible the flavor, elusive but rewarding, of his son's personality, that John Gunther has written this memoir, which includes a chapter by Johnny's mother, Frances Gunther. The book is a skillful and loving evocation of a boy's mind and behavior, in which maturity and unusual intellect were mixed with the humor, excitement and moods of youth.

In addition, the book is a remarkable account of the limitations of medical science in the treatment of a brain tumor. There were operations and X-rays, specialists from all over the continent, successive treatments—some bizarre, some painfully routine—periods of despair and a few heartbreaking days when it seemed, unbelievably, that all would be well—all this reflected in Johnny's spontaneous and sensitive reactions.

Death Be Not Proud is a re-creation of the boy who was Johnny Gunther. It is an inspiring story and a moving account of doctors and medicine.

SPIRIT TEACHINGS by Stainton Moses; (Spiritualist Press, Ltd.) Psychic Observer, Inc., $3.50.

The publishers take pride in the production of this book which has been out of print for too many years.

Its "author," the Rev. W. Stainton Moses, regarded as the man who gave Spiritualism its "bible," was one of the most remarkable mediums of the last century.

Spirit Teachings, which came through his hand in what is called "automatic writing," is regarded as Spiritualism's greatest classic.

Here, in language of matchless prose, is contained the religious, philosophical and ethical implications of Spiritualism, as viewed by the spirit words. The communicators,

(Cont. Page 19, Col. 1)

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An opening for a pastor at The Plymouth Spiritualist Church, Rochester, N. Y. State your qualifications in a letter. Address your communication to Frank K. Brown, 140 South Fitzhugh St., Rochester (8), N. Y., or Phone: (Rochester) LOcust 8751. (P-263)

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LET ME TELL YOU

BY

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Silver Belle Open

It is more than 300 miles from Jamestown to Camp Silver Belle. Ralph drove me to Warren just over the New York State line in Pennsylvania. Warren is about twenty miles from Jamestown, New York. The Carver House there is well-known to all traveling men for its good food. We stopped and had a good chicken dinner and then I boarded the Pennsylvania sleeper for Lancaster.

Upon arrival early in the morning, I engaged a taxi and drove 13 miles over a wide Pennsylvania highway — built since my last trip to Ephrata. This highway cuts off many of the curves and saves approximately five miles.

Familiar faces of many good friends greeted me and it was with great joy that I once again entered the portals of the hospitable Mountain Springs Hotel.

The *Psychic Observer* Book Shop is on one side of the spacious lobby and on the other side, the hotel desk. It makes it interesting and also convenient for guests to browse amongst the books, convenient because there are groups of chairs nearby.

The high spot in the improvement of Silver Belle this year is the decoration of the dining hall, a very spacious room adjoining the lobby. The Dutch designs, colors and motifs used for the decorations are those that one sees in many famous inns and restaurants throughout Pennsylvania. The craftsmanship and colors were extraordinarly fine.

To my surprise, I was told that Mrs. Parrish (beloved Ethel Post Parrish), and Miss Sarah Arnold did practically all of this painting and art work, even the murals as well as the ceiling.

One has often heard that the busiest people do things and in this case, the axiom is proved. Mrs. Post-Parrish, one of the busiest women in America, has a beautiful home and church in St. Petersburg, Florida, where her devotees spend the winter, attending services and seances.

Dr. Banks' classes are well known to all Spiritualists. Many of our foremost mediums have developed their inner psychic powers under the Doctor's able tutelage. In the spring, the Post-Parrishes journey to Camp Silver Belle where, as in other years, many surprises are in

Let me tell you

store for the guests who spend the summer with them.

This year marks the 100th anniversary of the famous Mountain Springs Hotel. Mr. Parrish has prepared a booklet giving a complete history of the hotel. On the wide galleries on each of three floor levels, American flags and bunting were hung to commemorate this event.

In addition, red, white and blue electric light bulbs were strung all through the branches of the great trees on the lawn. At night time, it certainly was a beautiful sight.

A new air-conditioned seance room has been constructed for materialization seances. This room adjoins the one that was part of the lodge, so in reality, an "L" has been built out from the lodge building.

During my visit, it was rather warm and due to the fact that the air-condition units were being removed to the new room, it was questionable as to whether Ethel would have a materialization that particular night. However, because of her love for the people and little Silver Belle, a seance was held anyway but under rather trying conditions.

Before the meeting started, people were invited to examine both the old and the new seance room, because of the opening where the fans had been removed. This procedure may have caused apprehension in the minds of some who were unacquainted with Silver Belle's work. This feeling was dispelled later when all doors were securely locked so, with tranquil minds, we awaited the appearance of the first spirit.

One after the other came a veritable parade of loved ones to those present. A group of people, apparently friends who were accustomed to singing in chorus, provided beautiful music which always creates splendid vibrations for physical phenomena. Spirits spoke in various languages. The detail and the perfection of the spirits in Ethel Post-Parrish's seances is amazing.

I had an interesting spirit visitation which illustrated a teaching of Spiritualism. I had been talking with a group of strangers on the lawn during the day about the value of prayer to help the progress of those who have gone on.

Years ago, I consistently prayed for the spiritual advancement of a friend, who, when on earth, was quite selfish and one who was usually unkind to me After I came into the knowledge of spiritual truth, I knew that this person would be in the land of the mist for a long time because she was extremely materialistic as well as selfish.

About six or eight months later, while attending a materialization seance given by Beadress Smith, Muncie, Indiana, this woman appeared in a beautiful, billowy ectoplasmic raiment and veil. She told me that her progression started on the spiritual wave created by prayers sent up by me from the earth plane. She thanked me graciously and gave definite evidence of her identity.

No one heard about this conversation nor had it been reported to anyone else on the

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REV. THORNE

LET ME TELL YOU

grounds. Furthermore those with whom I spoke were complete strangers and had talked with no one at Silver Belle Camp.

So, to the friends who accompanied me to the seances, the visitation of this spirit was evidential because she gave the same name and recited the same experience, I had previously described. Pink Flower, my little spirit guide, chatted and visited with all in the circle and thanked them for the support and interest in *Psychic Observer*.

What Is the Good of It?

Helen Dunkle, a spirit who is known to all people who attend Ethel's seances, visited her beloved husband, Elmer. They walked the full length of the room which is about thirty feet and then back again to the cabinet.

Sometimes people ask, "What is the good of Spiritualism?" and "What do people gain from it?" If nothing more, each person gains a certain spiritual awareness and growth, the degree depending upon the individual. This within itself should make it worthwhile for us to make the effort to learn all we can about the subject of survival whilst on the earth plane.

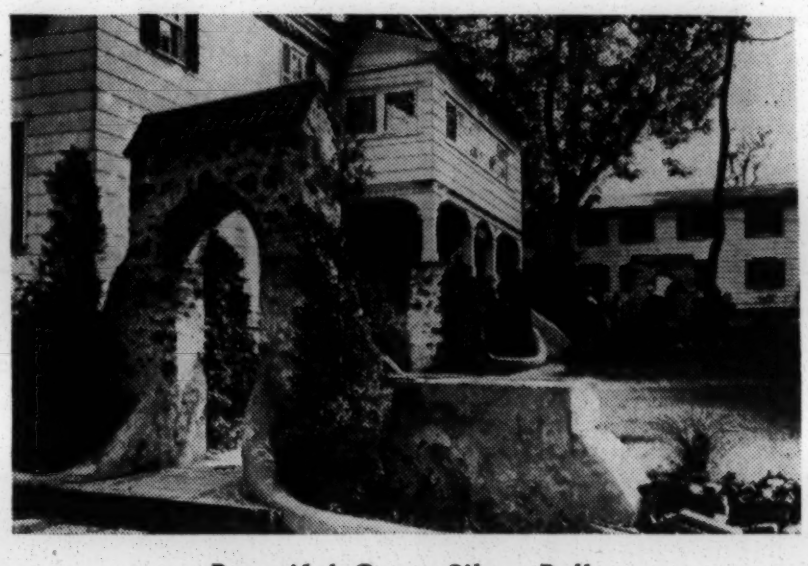
Many spirits say they cannot even motivate themselves satisfactorily. They even find it difficult to create homes and proper conditions for themselves. All because of their lack of knowledge. They even tell us how much they have to depend upon the guides who are assigned to teach them.

"Blue Island"

Hundreds express deep regret and continually deplore the fact that they have not known the truth about their own survival, the law of personal responsibility and the necessity of living a reasonably spiritual life whilst in the body.

It must be depressing to find yourself helpless in that land over there, especially if an active life has been left behind.

In the book "Blue Island," the spirit, W. T. Stead, clearly outlines life in the spirit world. He was not only an able journalist and writer but also a Spiritualist medium on earth. When he went down on the Titanic, he immediately became aware of being in the spirit world. His knowledge of the after-life made it possible for him to comfort and help fellow victims.



Beautiful Camp Silver Belle

Incidentally, *Psychic Observer* has just reprinted this remarkable book, (*) remarkable, chiefly because it carries with it, a message of guidance and encouragement to all who read it, to inspire them to a life based on the Christ principle.

Now back to the seance. Sometimes when I write these *Let Me Tell You* articles, I ramble into highways and by ways so much so that I have to laugh at myself. I wonder how many others laugh at me. Anyway, in this particular seance, there were many perfectly, exquisite spirit forms that appeared and many hearts of those sitting in the seance were made happy to know that truly there is no death.

Prior to the seance, in the auditorium, a demonstration of direct voice communication was given by the internationally known medium, Frank Decker. The messages were evidential and the recipients were delighted.This was directly followed by extremely accurate and detailed clairvoyant messages by Arthur Ford.

Later that day, accompanied by friends who had traveled long distances to join me at Silver Belle, I had a very good demonstration of the technique of direct-voice by Rev. Dorothy Flexer, Tampa, Florida. The voices were strong and clear. Levitation was definitely demonstrated. Numerous spirit voices came from the heaven world to give comfort and guidance to us.

It is always like a homecoming for me to go to the various Spiritualist camps to see and visit with my good friends, the mediums and those who visit the camps.

In the dining room, Olive Searles played the accompaniment for community singing which is a meal-time feature while the guests are standing in line waiting to be served. Again in the auditorium, Mrs. Searles furnished background music for my talk.

Ray Burns, Stamford, Connecticut, was at Silver Belle during my visit. He returns for another camp engagement later in the season. Ray is one of America's outstanding lecturers, clairvoyants and trumpet mediums.

Mary Fulton, Huntington, West Virginia, occupies the chair at all auditorium meetings. Her well-developed clairvoyant and trumpet mediumship are known to many.

Lena Barnes Jefts, whose booklets on the philosophy of Spiritualism help thousands of students, was busily engaged in her Camp Silver Belle activities.

Emma Munch, Riverton, New Jersey, who had a severe accident last winter, is also at the

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camp. With the aid of one crutch, she is getting about. Though it will be necessary to limit her psychic work, she will give a few trumpet and clairvoyant seances during the season.

Blanche Sears, an able lecturer and one familiar with the literature of Spiritualism is in charge of the *Psychic Observer* book shop in the lobby.

A cable from Horace Leaf extended his regrets. He will be unable to fill his Silver Belle engagement because of an operation. This cable was read from the rostrum while I was there.

The first in a series of services, sponsored by The American Foundation for Psychic Research, Inc., was held recently in the Mongolian Room, Hotel Jamestown, Jamestown, N. Y. On the rostrum, left Juliette Ewing Pressing, chairman and speaker; and Rev. Bertie Lilly Candler, Miami medium. Standing to the left: Soloists Gene Candy and Edward Kimmey.

I had heard that Bertha Eckroad has developed materialization. Being deeply interested in any new development of mediumship, I asked Bertha about it. She told me that her students report that the materialization is good and that the forms are gradually becoming perfected. She will not present this phase of her mediumship to the public for some time. She is, of course, giving her very excellent trumpet seances and also clairvoyance.

John Reese, Boston, Massachusetts; Ernest and Marguerite Holden, all well-known to the public for their marvelous trumpet mediumship, were among the others I saw at the camp.

Kline Popular

Reports come to my desk about the wonderful work that Maude Kline is doing in southern California. letter from Dr. Grace Pearl Jennings (M.D.): "Maude has a large following of splendid, intelligent people in Southern California. Her public meetings are always well attended."

I am always pleased to hear good reports about our fine mediums, especially those who travel about the country.

She Was Thrilled!

Though, I am not personally acquainted with Edith Saliger, 1314 W. Nineteenth St., Des Moines, Iowa, I received a most interesting letter from her. I know that all over the country, many psychic demonstrations take place and I can well remember that when I was alone in Kentucky, I had no one to ask about the unusual things that happened to me. For this reason, I am always willing and ready to help those who are having like experiences.

In a letter dated June 16, Miss Saliger says: "During spring cleaning, I looked through various boxes and opened one in which I kept an Indian robe. About seventeen years ago, I wore this robe to a party. Each year at spring cleaning time, I take it out, shake it and put it in good condition for the next year.

"About five years ago, when I went through this annual cleaning, to my great surprise, I saw an Indian head drawn at the center of the garment. This year when I looked at the robe, the head had disappeared but there were Indian drawings on the spot where it had first appeared. Could you folks tell me what this all means?

"I am very thrilled about it. I went to see an Indian who lives near me, but he did not recognize or know the symbols. My robe was folded up in a very small box. The symbols are clearly drawn on the back. I love to read *Psychic Observer*. It does me so much good and I feel that I can write to you for information."

It is possible that some of our other readers have had similar experiences comparable to this one, and if so, Miss Saliger would be thrilled to hear of them.

Frankly, I have seen so many demonstrations and positively know of the "unheard" and "impossible" taking place when there is not a fully developed medium present that all I can say is: "that it is expedient that I go away but I will send a comforter" This comforter obviously has been sent and is doing everything possible to make his presence known.

"Adventures In Survival"

Belle T. Daiches, Chicago, has a new book, "Adventures in Survival." In the book, there are numerous reports of seances and mediums. I have sat in many seances with Mrs. Daiches. She is an accurate reporter. Her book can be found in the *Psychic Observer* bookshop.

What's It Like?

A correspondent writes: "If Spiritualism is true, why has not someone written a book describing in detail just what kind of a life the spirit lives in the spirit world, how it is governed, etc., etc.?"

There are many books available that describe the spirit world. The four volumes by G. Vale Owen (*) *Lowlands of Heaven, Highlands of Heaven, Ministry of Heaven,* and *Battalions of Heaven* are very clearly written and have always been an inspiration.

Previously in my column, I have told how a Louisville, Kentucky, medium, Jessie Banks, loaned me my first book on Spiritualism. It was *Lowlands of Heaven.* I tried to find more literature on the subject in the library and also made inquiries but there seemed to be

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so little known of books on the subject that, in after years, when I became publicly associated with this work, I made every effort to accumulate a vast assortment of titles now numbering many thousands — thus making it possible for students and seekers for this great truth to have ample literature. So really, Vale Owen's book was a tremendous inspiration for me.

Coin of Service

Irene Remillard, 118 Dale Avenue, San Carlos, California, expresses a beautiful spirit of service in a letter recently written to me. She says: "In the beginning, when I first learned about Spiritualism and communication, I kept saying, 'When my children are through school, I will go back to school to help prepare myself for the work in hand.'

"And now, my last child has graduated. She is going to work in a bank and doesn't care for further schooling. So when I have saved a little money, I do hope my time has come. My search for truth has been a long road and a rocky one and though I am sometimes weary, my heart still urges me on.

"After I have helped someone, I am refreshed. Though I have many uphills and downhills, I go ahead with my spiritual work because of a little poem my guides gave to me. It goes like this:

"There's always a road to travel,
There's always a step to take—
Though your life may ravel
And your heart may break.
And there's an insistent gavel
That measures both pomp and powers
While the humble tick of a heart beat
Intunes God's life with ours."

Then she goes on to say: "If you think there is enough comfort in it for others, you could tuck it in your paper in some little corner."

I am sure these words are applicable to many persons who have tried to serve the public and devote their life to the teaching of psychic science. But, after all, is not life merely a place where we can gain strength when, even though we fall, we take courage and rise again? By the virtue of our effort, our soul muscles are strengthened so that the next time we can at least rise with less effort.

Spirit Drawing

Recently when looking over the files and old papers, I ran across an adorable little drawing of two Indian spirit girls which was given to me through the mediumship of Maude Fox and Loretta Schmitt. These two charming sisters have a unique phase, where their combined psychic power is used for independent drawings.

Papers, pencils and crayons are placed upon a table available for the use of the spirit artists who assemble to draw the portraits of guides and loved ones for those who sit in the early morning class or Pow Wow at Chesterfield.

Some people have not read Indian philosophy and do not know of the customs and rituals of the religion of the Indian and so the term Pow Wow is little understood. It really is a religious ritual where the Indian chiefs gather and accumulate power to demonstrate and to help people.

They guide, guard, and protect.

These little Indian girls, Pink Flower and her sister, Forget-Me-Not have stayed with me and helped me in every aspect of my life through the years. The loyalty of the spirit people and their great friendship is known and treasured by all students of psychic science.

"My Letters From Heaven"

The world's most prolific woman writer is my beloved Winifred Graham (Mrs. Theodore Cory) St. Albans, Hampton-on-the-Thames, Middlesex, England. Winifred has written 87 books. Amongst her fiction, there have been many best sellers. Throughout her life, she has been aware of the guidance of angels. Her own dear father contacts her each day and gives comfort and frequently dictates lessons.

One of her earlier Spiritualist books, *My Letters From Heaven* given through automatic writing, has many wonderful bits of inspiration. This could fill a needed place for inspiration in the library of anyone, whether a Spiritualist or

(Cont. Page 16, Col. 3)

"Civil War" Questions and Answers

Q.—Do you teach that man is a part of God?

A.—We certainly do.

Q.—Are there any idiots that have not immortal souls?

A.—As individualities, as distinct personal identities, they have not immortal souls, those who are in the spirit-world.

Q.—What kind of souls do they possess?

A.—Souls peculiar to themselves.

Q.—If man is a part of God, is not God divided?

A.—We do not so understand it. The hand is divided from the body, and yet it is a member of it.

Q.—How is it with regard to prayer?

A.—Prayer is simply an uprising of the faculties of the soul into a higher atmosphere, a more spiritual condition. You might as well pray to a planet, a flower, as an outside, separate intelligence. We only desire to produce a better condition of mind by prayer.

Banner of Light, April 29, 1865

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(P-281)

Our Church Problem

No philosophy, no form of service, no sanctimonious ceremony will ever take the place of a living contact with spirit. If we have known that contact, then when our brother asks for the bread of life, we dare not offer him a stone.

By Harold L. Vigurs

Churches have many problems and with patience and understanding, they can be solved. One problem faces most of our Churches and still remains. It is a matter of common experience that as far as our Churches are concerned, there are two streams of traffic.

One is that of enquirers, attracted through grief or just curiosity; the other, composed of those same enquirers a few months later or perhaps even a year or two later, but this time leaving the Church because its activities have lost their interest. This departure is not sudden.

A time comes when these people put in an appearance only when our best workers are on the platform and then later other interests seem to effectively supplant their early enthusiasm.

So we find that, though we are continually making new Spiritualists, our Churches, with few exceptions, are unable to retain them in membership. Those who leave just about balance the new ones coming in. So our membership returns, by and large, remain fairly constant.

Attendance Is Sporatic

Nearly every Church has a faithful band of members, constant in loyalty and in service to our Spirit friends, but this band is a small minority. We are faced with a constantly changing membership and our big problem is to diagnose the causes of this waning of interest and then to seek an honest and effective remedy.

It is generally admitted that, at most, only about 10 per cent of the people attend a place of worship and even this attendance is sporadic. This fact brings home the present day position.

The wave of materialism which followed the growth of scientific research, gradually swamped the Church life, which for centuries had characterized our Western civilization. Today, in many quarters, we see not only indifference to spiritual matters but, at times, even actual active hostility. The old order changed and we have not yet thought out the new.

Mental Straight Jackets

This position was anticipated when the spirit raps at Hydesville were the prelude to a big campaign by our spirit friends to meet this new wave of materialism. True, at that time, men's minds were held in very definite thraldom to various theological ideas depending upon the particular sect of Christendom the individual belonged.

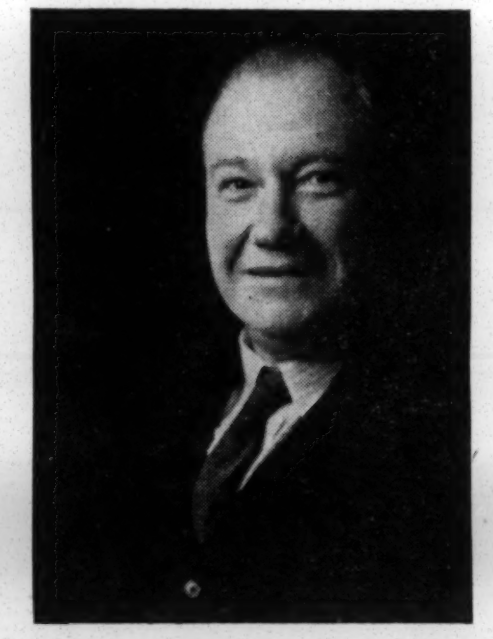
This mental bondage was cheerfully accepted as the "will of God" and when conflict arose between those dogmas and man's growing knowledge, recourse was lodged in blind faith that believed, whereas it could not prove.

Man was a house divided against itself and spirit raps were the precursor to a new investigation into the nature of man that is destined to set the people free; free from the mental straight jackets of dogma. Individual experience proved that man is spirit and that this new knowledge could be harmonized with man's growing mental understanding.

What We Inherited

This new revelation abolished the conception of everlasting torment in Hell. It taught that all men, irrespective of color or social distinction, were brothers. It showed we were not destined for eternity but that even now, we shared a life that was not limited by death; a life in which progress depended not upon the vicarious sacrifice of another but solely upon the effort made by the individual.

It can be easily understood that this breath of a new spiritual life, so reasonable and so comforting, captured the loyalty and won the gratitude of our early pioneers and forgetting the injunction not to put new wine in old bottles, they sought to express this new religion in the forms and ceremonies with which they and their generation were so familiar.



H. L. Vigurs

Let's improve our services

So we inherited the Noncomformist type of service which characterizes most Spiritualist services today and it well behoves us, as a pioneering movement, to review the current position honestly and to enquire whether man's present need does not require some modified form of service which more usefully corresponds to his present spiritual needs.

It is now accepted by all progressive Spiritualists, that the authoritarian concept of religion, as something impelled down from above, is outmoded. We realize religion must come from within and that our new religious life must find its own fulfillment and expression and not be channelized into any external mode of thought or pattern of behavior.

Nonconformist Service

The Noncomformist service started on the premise that man was born into sin and that a special plan of salvation had been prepared, which was acceptable to God and through which man could be reconciled to God. This plan involved "confession" and "penitance" on the part of man to be followed by Divine forgiveness.

With this understanding, it was quite logical to have a service opening with a hymn enjoining all to prepare for worship, then the prayer extolling God, referring to human weakness and sin, and then asking for Divine pardon and finally for those things which are considered necessary for man's well being.

This was followed by teaching in the form of a reading and a sermon and then hymns glorifying God for His goodness and greatness, and also for the sense of kinship with Him which had been re-established by His forgiveness of human error.

Our Current Needs

It is my submission that many have outgrown that form of service and though some of us are grateful to it for many happy and dulcet moments, we are in duty bound to review the whole position to see if we cannot find, from our larger experience, some newer form of corporate activity that more adequately accords with current needs.

That our present type of service is not filling the bill, can be observed by anyone who occupies a seat on the platform at any of our Sunday services. The newcomer arrives, expectant and ready to observe.

Docilely he finds the hymn in his book and may, but generally does not, join in the singing, at least with any enthusiasm. He is more curious to

(Cont. Page 14, Col. 1)

Photographing the Invisible at the Ameri

Direct voice and materialization seances held under strict test conditions. Committee of women thoroughly examine medium. Room barred and nailed.

For the past month, a series of seances were sponsored by the American Foundation for Psychic Research, Inc. at 10 East Fourth Street, Jamestown, New York. The medium, Bertie Lilly Candler, submitted to reasonable test conditions exacted and carried out by officers and members of the foundation. Harry Gardner, popular Spiritualist and psychic researcher experimented with a new special light for materialization seances and took a number of infra-red pictures of the phenomena.

1

The Camera Lied!

All over the world for the past 50 years, there has been a serious crisis in psychic research—all because they argue over the insignificant details. Not that nothing happens; something always happens with good mediums. Even so, long into the night they still argue. Nothing ever seemed to work out right. They cannot pin down phenomena and wind up with a lot of "could have beens," "ifs" and "buts." Even then some fancy terminology is always conjured up to label things not understood.

And now the camera has lied. Note in picture 2, the medium's dressing gown is black. In pictures 1, 3, and

5, her dressing gown photographs white. Some will say that h under infra-red light. Yes? Then why did not Mr. Pressing

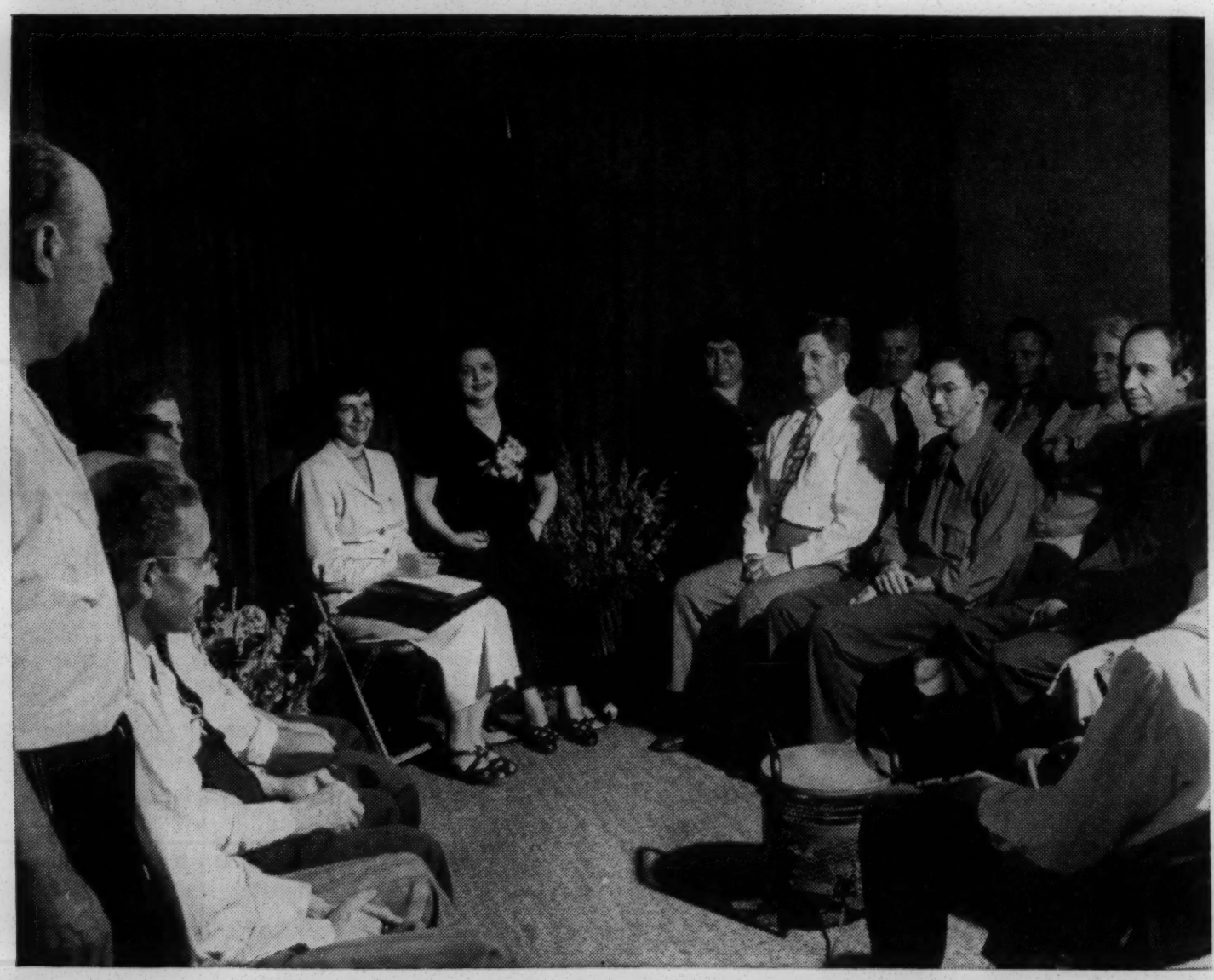
These things upset staid psychic researchers and make become furious when confronted, from time to time, with thing fronted with the above experiment, they might entirely overloo the medium's mouth and argue that if the camera can't be trus some such substance not yet known to science.

Before each materialization seance started, the medium's hu tance from the cabinet. Total strangers were then requested form appeared. This was to assure the sitters the phenomena

Picture 1 shows ectoplasm exuding from the medium's m graphed white. The knee of one of the members, Judge Walter

Before the seance began (Picture 2) the medium, standing entering. To the medium's right: Judge Falvay looking Juliette Pressing, Dr. William Piller, Kay Schenck, D Y. and other members.

Picture 4. Another seance: (left to right) R. G. Pr



4

rican Foundation for Psychic Research

that black turns white when photographed
Pressing's trousers (dark brown) turn white?
make them literally tear their hair. They
h things that "are not in the book." Possibly if con-
overlook the significance of the ectoplasm exuding from
be trusted, then the ectoplasm may have been vapor or

um's husband and all her friends were seated at a dis-
quested to sit at each side of the cabinet until the first
omena could also take place with this arrangement.

um's mouth. The medium's black dressing gown photo-
Walter Falvay, Westfield, N. Y. can be seen to the left.
tanding before the cabinet, talks to the group before
looking at the medium. To the medium's left:
enck, Dr. Charles G. Steinhauser, Gowanda, N.

R. G. Pressing, Paul Squier. Sitting, left center:

2

6

5

Agnes Perone and Juliette Pressing. Seated right background: Marion Mulholland, Wheeler Beckett, Lakeport, New Hampshire; Harry E. Beane, Waterbury, Connecticut; Jerry Squier, Buffalo, N. Y.; Harry Beane, Jr.; Mrs. Wheeler Beckett and Edward Kimmey.

Picture 5. Psychic Observer editor touched ectoplasm exuding from entranced medium. It proved to be a moist, pliable substance and, in this case, neither warm nor cold.

Picture 3. Mrs. Wheeler Beckett touches medium's head and examines the billows of ectoplasm. Picture 6. Left to Right: Robert Reuther, Dunkirk, N. Y.; Juliette Ewing Pressing and Harry Gardner examine the seance room where direct voice and materialization seances were held.

3

It is not the purpose of the American Foundation to try to prove spirit communication and psychic phenomena, for it is a fact. The purpose is to present outstanding mediums in America in such a way that all members will have an opportunity to satisfy themselves, individually and under test conditions, of the fact that those we call dead can return, can prove their identity and can walk and talk with us.

To this end, time and effort will be devoted for the benefit of those who choose to make their quest. If interested in becoming a member write for an application form.

see what Spiritualists are like and is content to take stock.

During the reading, he may be interested but generally speaking, the prayers make little appeal to him. Just glance over an audience during the prayer and see those who are waiting mutely for this part of the service to pass. Today, education is general and the address has to be good to command respect.

Some Are Bored

Let us with charity assume that this time, at least, the address is up to standard and holds the interest of the enquirer. The demonstration very definitely, he finds interesting. This is real. It is evidential and the messages may be too.

From enquirer's point of view, here is something that is tangible and vital. He weighs our phenomena and we will hope that he finds us not entirely lacking. Later follows the closing prayer and the vesper.

His reaction to the challenge of the demonstration, temporarily has to be stoked down, politeness demands that, and he just waits meekly and bored. If you have ever looked round our congregations at such times, you will know that what I am saying is true. The service over, the enquirer can be natural and come to life again.

Searchers For Proof

He follows his search for truth and checks up, if convenient, on the demonstration. My point is that the enquirer, who is not yet convinced of our claim that man is spirit, has to submit to much of the service in order to sample the demonstration which to him, at that stage, is the only vital part.

He is then analytical; he is searching for proof and conviction; his quest is purely mental; where the service does not relate to the actual presentation of evidence of survival, he is really disinterested and only goes through the motion of joining in by reason of good manners. This latter part he usually reduces to the polite minimum.

Such an approach, though perfectly natural and thoroughly understandable, does not help in the spiritual exercise of worship. In fact, the aura radiated by such an enquirer can only stimulate the mental qualities of those around him and make it more difficult for their spiritual consciousness to find proper expression.

Our pathway of progress demands absolute honesty and sincerity of purpose and it should never fall to us to impose dissimulation upon our brother enquirer.

Now let us take the case of the experienced Spiritualist who thinks he has had all the evidence he requires to give him conviction and who is earnestly seeking to develop his spiritual consciousness. We all know, at least as an axiom if not by experience, that spiritual things are spiritually discerned.

Avoid Mental Challenge

Spiritual realities do not require learned understanding; they are revealed to those who have that inner quiet and poise where the discord of the outside world is stilled and have the open mind to receive a new vision. Worship is spiritual communion.

Too easily, I am afraid that we say communion with the Divine, but at least we can agree that it is communion with a consciousness that is more evolved than our own.

These exercises, for worship is an exercise, are spiritual in nature. They do not require the mental approach but in the stillness, with the intellect quiescent, we may become aware in a bigger sense than the intellect can grasp, that not only is God here but that there is an atonement between God and His human child.

The wonders of the mind are manifold but the intuitive leap of the heart to its Creator can be felt but never described in words. For worship, we must avoid the mental challenge which is characteristic of our services and seek and find that atmosphere of the upper room, where perhaps only two or three are gathered together but drawn of one accord for a common purpose.

Academic Interest

So our Church activities should cater for our brother man, not in the stage that we think he should be but with regard for the actual position in which he really is. It is the law that all growth must come from within and all that you and I can do, is to try and surround that life with those influences which will help that evolving life to a fuller manifestation and will encourage and stimulate growth along healthy and proved lines.

So therefore to the searcher, we shall be sympathetic with his mood of approach. As a rule at that stage,he does not want our teachings. That might follow later but his primary concern is for factual evidence. His feet are very much upon the earth and who shall blame him if he wants to make very certain that his foundations are very sure.

To him, worship is still only of academic interest; at that moment he gives himself wholly to his mental search. We must be prudent and save our worship for those who have felt the inner need.

If we assume, and I think we are fully entitled to do so, that our phenomena has proved satisfactory and that the enquirer has received the necessary evidences of the continued existence, he will then want to talk with those who have had similar experiences.

He will want to compare notes until the position, and its implications, has been sufficiently explored so that he gains that deeper conviction based upon experimental knowledge, the human personality survives physical death. Then follows the concern to learn the opinion of others. He then reads voraciously.

He is indeed lucky if he can contact the capable and experienced Spiritualist who will be able to advise him what to read and even more important what books to avoid. He will want to reconcile his own experiences with those of others and gradually build up that outlook which will cause his old materialistic outlook to be scrapped and so pave the way for his new understanding based on the foundation that man is spirit.

This is an important and vital stage in man's evolution but his quest is still mental and the season for his religious life and for worship still has to come.

In the main, it is up to this

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stage, that the activities of our Churches cater. They demonstrate mediumship and provide opportunities for man to acquire a basis of a Spiritualist philosophy. Again, so far this is purely a mental quest and I suggest that we should adapt our services in an honest recognition of this fact. When our services are propagandist, let us treat them honestly as such and not introduce borrowed elements of another religion to try and give these meetings an air and atmosphere they do not possess.

Propaganda Meetings

I would suggest that our propagandist meetings should open with a plain statement by the Chairman that as Spiritualists we claim to be able to prove that Man is Spirit; which means that he survives so-called death as an individual and will continue to unfold his life on the new plane of existence on which he finds himself.

I would then state that our purpose was to state a case for consideration of the enquirer and that later he would be given a sample of some of the evidence on which we base our claims. I would then introduce the speaker and call upon him for his talk.

Choice of Hymns

Hymns! Certainly, I would have a hymn before the demonstration. I would have plenty of good music both before and during the meeting but above all I would have corporate singing before the demonstration.

A well chosen hymn, can induce that mental dissociation which is such a good aid to mediumship. Afterwards, I would ask those who had received evidences to allow others by questioning to satisfy themselves as to the genuineness of the phenomena and then close the meeting with a short prayer of thanks to God and our Spirit Friends.

You may argue that, so far, we have not had a religious service. Perhaps not; but if you are more evolved and spiritually awakened you will have been able to co-operate with our spirit friends on the unseen side of life to assist in the giving of evidence to a soul that is seeking.

Your brother man may be blissfully unaware of this service but that is the true nature of vicarious service and your religion is indeed blessed when it can spend itself in service to the spiritual needs of your brother man.

As I see it, we need more and still more smaller groups. We need groups for psychic investigation; groups for psychic research; groups to help in the analysis of psychic evidences; groups for the development of psychic sensitiveness; and groups for the manifestation of spirit power for physical phenomena, healing, etc.

In all these, there must be the common interest where everybody can feel at home without any need for dissimulation and the tolerant understanding that no matter how far we are advanced along the pathway of progress, we are all united by the common desire to find more and more truth.

YOU ARE INVITED

to comment on the views expressed by Mr. Vigurs in this article "Our Church Problem." His statements are based upon years of experience as President of the Spiritualist National Union. Direct all replies to "VIGURS," care of Psychic Observer, 10 E. 4th St., Jamestown, New York

Some of you will say that these groups can meet on other days than Sundays. That is true. May I remind you that from the Spiritualist point of view, all days are Sundays. Spiritualism is for the home and in that sense our Churches are the homes of Spiritualists. Let us them be realistic and face the issue.

There Must Be Messages

There are many calls upon time today. Man has many interests and it would be prudent like throwing your bread upon the water, to plan well for the occasions when man is prepared to come to our Churches.

In any case, that does not meet the criticism that our Sunday services are not primarily religious and that to some extent, we have fallen between the two schools of worship and propaganda.

Our aim must always be to present spirit manifestation; whether that manifestation is purely evidential; whether uplifting and inspirational; whether to cure human physical ailments or to heal minds that are distorted or to manifest the glory of spirit to the eye that has been trained to perceive, but always so that the seeker, with full honesty of purpose in his heart can be lead to a greater revelation of his own spiritual nature.

Communion—Our Altar

To us the dead past is dead; we live in the ever present now. No form or ceremony will ever take the place of a living contact with spirit and if we have known that contact, then when our brother man asks for the bread of life, we dare not offer him a stone. The circle for communion is our altar and this practice of communion helps our brother man to find the life more abundant which is the life of spirit.

I, if I be lifted up, will draw all men unto me. It will not be just a mental drawing but with the power which comes from our Father God, it will be the power of the spirit in which all our different mental understandings will dissolve in the consciousness of the tie which binds us not only to one another but each and all of us to our Father God.

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HAS CRAWFORD RETURNED ?

By J. P. SKELTON

A few years ago, I was attending the International Conference in London, England. I was accompanied by J. W. Gilmour, editor of a commercial paper in Belfast and Doctor George Donaldson. We intended to stop in Crewe, England, to have a sitting with the Crewe Circle for spirit photography. William Hope and Mrs. Buxton comprised the circle.

Prior to taking the boat for England, Mr. Gilmour and I stopped at a chemist's store and purchased a packet of quarter plates. As we were out for a definite fool proof test, we asked the clerk to seal the packet. This he did. We crossed over that night and arrived at Mr. Hope's house the next morning.

Test Conditions

Mr. Hope received us courteously and we told him what we wanted. He agreed. We held a brief religious service and then retired to the dark room. Here, we handed the packet of plates to him, still sealed. Mr. Hope opened it in our presence and loaded the camera slides with the plates we had given him. He, then, handed the slides to me and I kept them in my possession until he had focused the camera.

The first plate exposed was of the three of us. Each was then photographed. On every plate, there was an "extra."

After the exposures, he handed the slides to me and we went into the dark room and Mr. Hope developed them. On this first slide, there was a message from Dr. Crawford, in *his own handwriting* with which I was familiar. It read as follows:

"Dear Mr. Hope:

"Needless, to say, I am with you where Psychic work is concerned and you can be assured of my sympathy and help. I know all the difficulties and uncertainties connected with the subject. I am keenly interested in your circle and will cooperate with you regarding your enemies, who would by hook or by crook, dispose of the phenomena. Leave them alone. I, W. J. Crawford of Belfast, am here in Crewe on Friday, June 3 of 22.

"W. J. Crawford."

The reference in the message, "regarding your enemies" was due to a campaign of hostile criticism which was launched against Mr. Hope at that time by pseudo-scientists suggesting fraud. Mr. Hope was severely hurt by the rough and unkind things that were being said about him and his mediumship. They were totally unjustified.

W. J. Crawford
His Own Handwriting

Dr. Crawford sent him kindly encouragement and advised him to "leave them alone."

The use of the word "scientist" has been used too loosely in these matters. A man may be a scientist on some subject but not necessarily capable of testing psychic science. Rather, the use of "scientific methods" should suggest that which would include a sympathetic and kindly approach, realizing that genuine mediums are not mechanical instruments, but human beings with extremely sensitive natures and require understanding, as they are not *always* responsible for the results. They are only the avenues through whom psychic phenomena are transmitted.

LET ME TELL YOU

(Cont. from Page 10, Col. 3)

one who knows nothing of this great truth. For example, the chapter I quote from:

A Privilege To Pray

Prayer time is often difficult for those who cannot concentrate and are troubled over worldly matters. They wish to empty their minds of earthly doings and feel in touch with God, but material affairs will obtrude, spoiling the spiritual communion.

Always before praying, ask first for the power of concentration to be granted, as a gift from God. Ask also that your prayers be made acceptable and plead for the listening Ear of the Almighty. Do not take everything for granted, or be casual over your worship. Remember it is a great privilege to talk with God in prayer. He is not to be lightly approached.

To pray well, work out some plan of attack, as it were. Give out all your powers to the Almighty and say your petitions aloud in humility, faith, and love. Many do not really love Him as a Father; He is a stranger to them. Never despair, however dissatisfied you are with your prayers. Always realize there is room for improvement and what great benefits you receive."

Winifred explains her purpose in giving these automatic writings to the public: "The unseen world dwells around us. That the spirits of those we love are permitted to guide our steps is a stimulating thought on which to pillow our heads at night and journey by day, while drawing momentarily nearer to the Great Discovery.

"No fear of death can enter the heart of those who are in touch with their loved ones beyond the veil. If it is given to some to pierce the barrier and receive direct details of the hidden life, surely the least they can do in gratitude is to hand on the knowledge as a torch to light the mourner's path."

"I Introduce"

We have many of Winifred's books in stock. The most recent is "I Introduce." In this volume, she pays a tribute to me and the work of *Psychic Obeserver*. As a token of friendship, recently I received from Theodore, two beautiful antique gold spoons for my new home.

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(P-265)

THE BY PLAY OF PERSONALITY

When spirits communicate and state facts which are unknown to any living person and these facts can be verified, then such statements can be considered incontrovertible proof of individual survival of mind and memory.

By FRANK W. KERNS

Dr. James Hervey Hyslop was a Professor of Logic in Columbia University, N. Y. He wrote many pages on spirit identification, or evidence for the presence of what he called the "Outside Personality".

He reasoned thus:

If someone who has passed over into the spirit world should state certain facts in a spirit communication, which were unknown to any living person except that spirit who was communicating and these facts could later be verified, such statements could be considered incontrovertable proof of the survival of the mind and memory of the person claiming to communicate.

If, in addition to such proof, this same person sends messages through various mediums which display certain traits of character and mannerisms which can be recognized by his friends, this evidence is of equal importance to verified statements of facts.

I Was Forgetful

Dr. Hyslop called this type of evidence the "Byplay Of Personality". In this article I am endeavoring to glean from the chronological accounts of my five years' experience in spirit communications, such episodes as may illustrate some of these "by plays of personality".

My wife, Lavinia, who passed on in 1939, was much more thoughtful of the social amenities than I ever was. As I did not go to school until after working on a farm for several years, I did not form the social habits that I should have learned in my childhood. Besides, like many teachers, I am absent-minded.

During our life together, Lavinia was in the habit of reminding me that I "had forgotten to speak to Mr. A." or to call my attention to the fact that I "hadn't introduced her to Miss B.", or to remind me to "tell Mrs. or Mr. . good night".

Five years after her passing, in 1943, my friend D. D. and I attended a materialization seance at Lula Taber's, at Chesterfield Spiritualist Camp.

A Spirit Forgets

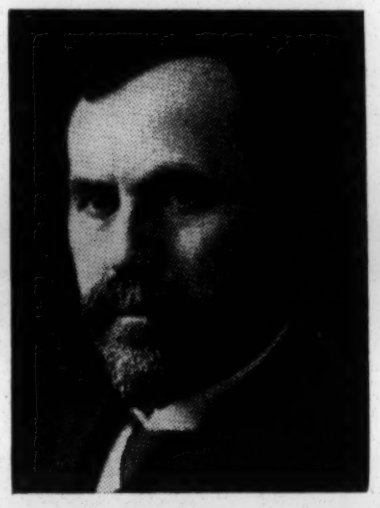
When my friend, Dan's parents came out of the cabinet together, he went forward to greet them. Then he called me out to speak with his parents also, as I had known them well.

Later, when Lavinia came out of the cabinet and announced her name and asked for me, I went forward alone, because I thought of her as a stranger to D. D. But I had forgotten the many times I had spoken about him to her in our life together. After a loving greeting, she said: "But you forgot to introduce Dan".

In the summer of 1946, Mrs. Belle Daiches went with me to a materialization seance at Fanchion Harwood's. My wife and son came out together, both taller than the other forms, as they were on earth. After I had stood up and gone forward to speak to them, Lavinia said: "Please introduce your friend". Of course, I hastened to introduce Mrs. Daiches. But it was so natural that I failed to be amazed by the evidence until long afterwards.

Spirits Remember, Too

In 1947, my niece, Marion Kerns, and a friend, both from Florida, attended a Harwood seance with me. Marion's friend was called to the cabinet. While she was greeting her husband, a tall lady's form grew out of the column of mist and Lavinia's name was announced.



Dr. Hyslop at Fifty-eight

Marion and I went forward to speak to her and, she remembered Marion as a high school girl in Tennessee, just before she passed away. Then she asked: "Won't you introduce me to Mrs Miller?" Mrs. Miller was Marion's friend.

Now, whether Lavinia was reverting to her earthly habits or trying to produce evidence that would convince her skeptical children, I do not know, but the longer I think over these trivial episodes, the more I am amazed that she succeeded in expressing her personality so well that anyone who knew her would have to believe in her presence.

Expressing Personality

My son, Jack was a member of the Carlson Raiders, and lost his life in that first Makin Island raid, Aug. 18, 1942. Jack was tall, like his mother, was fond of athletics and adventure, was kind to children and pets. He was noted for his talents in drawing and sculpture and his gift of formal speech.

He was his mother's closest companion during the years of her last illness. He was always ready to rush to her aid when she was having difficulty with some mechanical contrivance in connection with her work.

PRAYER IS MIGHTY GOOD! Have You A Problem? Desires Not Yet Realized?

Write me, enclosing two three-cent stamps, for information regarding my spiritual researches in the Christian Ministry of Prayer during the last thirty years. Do not send stamped envelope; send stamp. Postal cards will not be answered.

When two pray in loving agreement the power of prayer is multiplied a thousandfold.

Many have been helped through my ministry. Perhaps your problem can be solved by prayer, your desires realized. Address:

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DORTCH CAMPBELL

BOX 832 CLARKSDALE, MISSISSIPPI (P-266)

DEDICATION

First Spiritualist Temple

Sunday, July 24, 1949 — 7:45 P. M.

REV. ELSIE FISHBURN HICKS, Minister

33 North Atlantic Ave., Ormond Beach, Florida

You Are Cordially Invited

(X-262)

This habit of rushing to help his mother in her difficulties was not consciously observed by me until after they were both in spirit and certain things began to happen which called my attention to it.

Thru Keeler's Mediumship

It was at my first trumpet seance, which was with Mr. Bias in 1943. Jack and Lavinia were helped in learning to speak through the trumpet by George Christy (Mr. Keeler's guide) who said in a gruff man's voice from up near the ceiling, "I want to see Frank (myself) get a right start. He is new to this experience.

Jack talked with me for nearly ten minutes, I should guess. When I asked him if his mother were with him, he said: "Right here beside me", and a clear feminine voice spoke up: "Indeed I am," and carried on the conversation for perhaps five minutes more.

Then the power went down quickly, and she had to whisper her last words.

Right away Jack was back and asking me to sing a song with him which was just his way of suggesting that we start a song to build up the power. At that time I knew nothing about singing to build up power in seances.

Her Voice Changed

However, it was Jack's persistent habit of coming quickly to his mother's aid when the power was failing, to which I wish to call attention.

Sometime in the following year, I sat in a trumpet seance with a medium who belonged to a group who were, if not jealously hostile to the Chesterfield group, at least had no connection with them.

This medium must have received thousands of "little sermons on brotherly love" through her mediumship, because all spirit communications contain little sermons on the importance of the Golden Rule.

I learned later that she did not apply these precepts in her daily life, but perhaps illness was the cause.

At any rate, it is improbable that she ever received information about my spirit family or their habits and eccentricities from last summer's Chesterfield experiences.

The medium was not well when I sat in her circle. The power was low. Jack spoke with me but did not stay long. Lavinia tried to talk but her voice was only a whisper.

I asked her what was the matter with her voice, and she replied, "Why you know, Frank, I have no voice, but if you will talk to me, I'll draw power from *your* voice."

She gained some vocal tone, but the power got lower and she could not say the names of her daughters, and she went out in a mumble.

Then a man's voice came from the trumpet: "Dad, this is Jack. Mother is having trouble. The power is low. She will come back later."

After several communications had come for other sitters, Lavinia came back and spoke both Hazel's and June's names (my daughters).

I am certain that no one else in the circle, and I doubt that the medium, who was in a dead trance, ever heard my daughters' names.

In the fall of 1943, I sat at home once a week. I had the help of a girl just out of high school. We used a home made communication board with a little box for a pointer.

Messages from Jack and his mother were short but often full of evidence. One day I varnished the board hoping it would be dry by the time we held our next sitting. It wasn't.

Lavinia tried to spell out a message. The box jumped and stuck and jumped again. Then the box got steadier, and this is what was spelled: "Jack mother needs help ask for it difficult today . . ."

We explained the trouble. But I ask you, if I have not lied to you as to Jack's habit of running to help his mother every time she seemed to be bothered, how can anyone refuse to accept the evidence for Jack's continuing presence as implied by these recurring incidents.

Another line of facts seem to point to Jack's personality. I said he or the trumpet that claimed to be Jack, asked me to sing with him at that first seance.

Two years later at a Lula Taber materialization, he asked me again to join him in a song. Again in 1947, he asked my niece, Marion, to sing a duet, and repeated the request the next night.

The first night was at a trumpet seance with James Laugh-

(Con't Page 19, Col. 3)

HOW TO REACH

JAMESTOWN

The Home of Psychic Observer and the Headquarters of the American Foundation for Psychic Research, Inc.

Have You Joined?

THE AMERICAN FOUNDATION For PSYCHIC RESEARCH Incorporated

A non-profit organization founded for the purpose of conducting research into psychic science with the active co-operation of mediums.

Among the phases of mediumship to be demonstrated are materialization, direct voice, independent writing, slate writing, trumpet voice in the light, spirit photography, clairvoyance, clairaudience, and billet reading.

Public meetings will be conducted with mediums as demonstrators. Lectures will be given on the work of the foundation. In the fields of philosophy and religion, leading workers will be invited to contribute the fruit of their research.

A quarterly bulletin will be issued only to members who will have precedence in attending seances held for research and demonstration purposes.

In contrast with many psychic societies, the Foundation starts with the knowledge of the facts of proved survival through spirit communion with the dead, and develops its research from that point.

For information on membership, please write to the Secretary, THE AMERICAN FOUNDATION FOR PSYCHIC RESEARCH, INC., 10 East Fourth St., Jamestown, N. Y., U. S. A.

Juliette Ewing Pressing, President.

Rev. Stainton Moses

He wrote "Spirit Teachings" the Spiritualists' Bible

BOOK REVIEWS

(Cont. from Page 6, Col. 3)

by sheer brilliant logic, compelled their medium to abandon, stage by stage, his orthodox religious beliefs. They gave clear evidence of their high purpose and furnished him with irrefutable proofs of Survival.

There were twenty-two spirit communicators, headed by one who signed himself "Imperator." Later, he revealed that he was one of the Bible prophets. Others proved that they were ancient philosophers and sages.

The writing of this script—it was done in Stainton Moses' normal waking state—took eleven years and filled twenty-four notebooks. With the exception of the third, which has been lost, they are all preserved at the London Spiritualist Alliance.

Stainton Moses was the son of a headmaster of a Lincolnshire grammar school. As a youth, he won a scholarship which took him to Oxford. A successful college life, which seemed to offer the highest possible honors, was interrupted by poor health, with forced convalescence abroad.

He was ordained a few years after his return. His first clerical appointment, at the age of twenty-four, was as a curate in the Isle of Man. He won praise for his labors for his parishioners during an outbreak of smallpox which took a heavy toll.

Ill-health dogged his footsteps, causing him to resign from the church. Dr. Stanhope Speer, who attended him, invited Moses to become his son's tutor. Mrs. Speer, confined to bed by illness, read a book on Spiritualism and asked Moses to ascertain whether the experiences described in it were true. Although, at that time, he regarded Spiritualism as trickery and fraud, he promised to investigate the subject. Within six months, as a result of attending seances, he became a convinced Spiritualist.

About this time, his own psychic powers began to function and many kinds of phenomena were experienced. By means of spirit rapping, questions were answered intelligently and long messages given. Materialized lights were often seen. Varying perfumes were poured, by invisible operators, on the sitters' hands and handkerchiefs. Direct writing was obtained on paper out of the circle's reach. Objects were brought from other rooms through bolted doors. There were levitations of the medium and of furniture. Occasionally the voices of the spirit communicators were heard. In trance, Moses delivered many inspirational addresses.

In his Introduction to *Spirit Teachings*, this tribute to his inspirers was paid by Moses:

"There is no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statements, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment and guidance by spirits fitted for this task."

PERSONALITY——

(Cont. from Page 18, Col. 3)

ton and Maude Fox, the next night was at Fanchion Harwood's materialization. Yet his speech and manner were the same with both mediums.

And there is still a third line of recurring points about Jack which may be perhaps, the strongest line of all. I refer to his gift of formal speech.

Some Are Natural

One of Lavinia's roomers was an elderly ex-lawyer, who possessed an extensive vocabulary, also a well modulated speaking voice. He was forever quoting speeches and reciting literature all over the place.

Jack, who was in high school, absorbed so much of this formal speech that he even spoke that way on the football field.

Now in all the 50 or 60 times that Jack has spoken to me, either by direct voice or materialization, that formal language is observed, not only by me but by my niece, my friend D.D., and strangers in the circles.

Of course, it is only through mediums who are themselves educated that Jack can speak in his natural style.

I do not know if I have stated these facts in a manner to convince the reader. I, at least, am convinced that Jack and his mother STILL LIVE. And that they have retained, in the next life, many of the beautiful traits of personality that were so dear to me in the life that is gone.

NEW FOOD CONCENTRATE

Developed during the war war in rebuilding "run-down" veterans suffering from malnutrition, nerve tensions and a host of associated troubles . . . this new food supplement, "Amen-o-tabs" in easy to take tablet form, often produces remarkable results in a short time, encouraging **renewed health and energy.** A definite "pick-up" should be noticed with the first bottle, a 12-day supply for only $2.00.

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Frankly, it is admitted that not all people will respond as quickly as others — human constitutions differing as they do. However, **almost everyone benefits** in some degree in a brief period, many reporting amazing results in improved stamina. A circular giving **scientific research data will be sent upon request with each order.**

Test this new discovery for yourself. Send $2.00 for a 12-day supply of "Amen-o-tabs," or send $3.00 and receive the "Less-o-tabs" additional, thereby saving 25c on a combination purchase.

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(X-262)

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Camp Chesterfield, Indiana

Three days of special classes. Esoteric Significance of the Bible, by Rev. Marta Mallery; Survey of Psychic Phenomena, by Rev. Clifford Bias; short course in public speaking, by Rev. Robert Chaney.

The complete course is offered for only $10.00. Register with Rev. Clifford Bias, Institute Dean, Chesterfield, Indiana, by September 10.

This Institute, open to everyone, is a special service to Spiritualism by the Spiritualist Episcopal Church. (P-263)

Attend the Ninth Annual Conference
SPIRITUALIST EPISCOPAL CHURCH

SEPTEMBER 16, 17 and 18

CAMP CHESTERFIELD, INDIANA
(FOUR MILES EAST OF ANDERSON, INDIANA)

BANQUET SEPTEMBER 16, 7:30 P. M.
$3.00 PER PLATE, BY RESERVATION ONLY

MASS DEMONSTRATION
of many phases of mediumship, September 17, 7:30 P. M. Materialization, trumpet, card writing, apport, billet reading, photography, etc.

CHURCH SERVICES, SEPTEMBER 18, 2:30 and 7:30 P. M.

Many outstanding Spiritualist leaders will serve at these meetings. Make hotel and banquet reservations direct to Camp Chesterfield, Chesterfield, Indiana, by September 10. (P-263)

SPIRITUALIST CHURCHES

ALABAMA

Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213½ Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520-21st St.

ARIZONA

Phoenix—First Spiritual Ch., 10th & Fillmore Sts.; Edwin W. Ford, President.

CALIFORNIA

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

xxx

Escondido, California

Ch. of Spiritual Wisdom, 352 Fifth St.; Ann Collins, Sec'y; Treas., F. E. Watson; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.

Harmony Grove Spiritualist Association; 1949 season: 1st week of July thru 3rd week of August.

xxx

Fresno, California

Ch. of Revelation No. 10, Danish Brotherhood Hall, Yosemite & Vorrman Sts.; Wed. 7:30 P. M.; Rev. Janet Stine Wolford.

Ch. of Metaphysical Science of Fresno, 245 N. Calaveras St.; Sun. & Wed. 8 P. M. Rev. Dollie E. Thuness.

xxx

Hanford — Ch. of Revelation, 221½ Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

xxx

Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

xxx

Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Spiritual Science Church, 1202 East Plymouth St., Alice M. Bonner.

Kosmon Center, 1092 East 17th St.; Sun. 7:45 P. M.; Pastor, Lola Reddig. Classes by appointment (Phone 82316).

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

People's Spiritualist Church, 1835 American Ave.; Rev. Edith M. Niles, 1721 East Broadway; Phone: 730-28.

Temple of Truth, 429 Dayman St.; Healing & Developing Classes; Joan Williams (Phone 7-7956).

Carl Horton Pierce Memorial Healing Center, Cafe Clubrooms, Villa Riviera. Ocean at Alamitos, Sunday, 2:30 P. M.; Dr. Carl Richard Minugh, Director; Winifred Layton, Assistant.

Temple of Spiritual Science, 835 Locust Ave.; Masonic Temple; Sun. 7:30 P. M.; Rosa Locke; Charles Hamilton.

xxx

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.): Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

God's Law of Truth Spiritual Church, 2500 Daly Street; Sunday 7:30 P. M.; Rev. Lillie Mueller.

Agasha Temple of Wisdom, 353 No. Western Ave.; Sun. 8 P. M.; Richard Zenor.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance Sun. 11 A. M.; Pearl Irene Barnes.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Studio Hall; Minnie Sayers.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvardo Ave., Sun. 10:30 A. M.; Wed. 8 P. M.; Leah E. Pitzer.

Temple of All-Seeing Eye Spiritual Ch., 966 West 47th St., Sunday, Healing 7:45 P. M., Services 8 P. M.; Message service Wed. 2 P. M.; Rev. Anna Crosby.

Wilshire Ch. of Immortality, 508 South Hobart Blvd., Sunday 11 A. M. & 8 P. M.; Tues. 8 P. M.; Minister, Virginia Gideon.

Temple of Universal Truth (Rowena Field Memorial) 801 South Wilton Place (Corner 8th) Sun. & Tues. 7:45 P. M.; Question hour Tues.; Organ recital precedes each service; Pastor & Pres., Rev. Vincent M. Wilson; Ass't Pastor & Sec'y-Treas., Rev. Ethel L. Wilson.

Spiritual Fellowship Group, Inc., 3044 Leeward St., Sun. 2:30 & 4 P. M.; Wed. 7:30 P. M.; Rev. Jane M. Sipes, Phone EX 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

Optimistic Science Temple, 1719 North 50th St., Sun., Healing, 7:30, lecture & messages 8 P. M.; Tues. Ladies' Aid, 11 to 4—Lunch at noon, Messages 2 P. M.; Lecture, messages and healing Wed. & Fri. 8 P. M.; Rev. Jessie Weeks, pastor; Rev. J. Thomas, Ass't Pastor.

Ch. of Divine Philosophy, 4157 W. 5th St. (at Western), Sun. 8 P. M.; Louise Jolly.

Universal Ch. of The Master, 3406 N. Figueroa St. (near Highland Pk.); Sun. & Wed. 8 P. M.; Tues., Wed., Thurs. & Fri. 1 to 6 P. M.; Walter A. Johnson PhD.; Phone Normandie 22982.

xxx

Oakland, California

Universal Ch. of The Master No. 71, 2058 Webster St.; Sun. 2 P. M.; Fri. 1 & 7:30 P. M.; Ruth & James Barnes.

xxx

Ocean Park — Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

xxx

Pacific Grove — Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

xxx

Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun 2 & 8 P. M.; Ruth Moser.

xxx

San Bernardino—1st Sp'list Asso., 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

xxx

San Carlos — White Cross Center, 118 Dale St.; Classes, Fr. 8 P. M.; Teacher, Irene Remillard.

xxx

San Diego, California

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

Fraternal Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

New Hope Sp'list Ch., Dartlee Hall, 3680 6th Ave.; Sun. 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't.

Progressive Sp'list Ch., 3843 Herbert St.; Carrie Kelly; Ben H. McHenry.

Bright Star Ch. of Master No. 157, 4608 Kansas St.; Sun. 7:15 P. M.; Myrtle Dyson.

xxx

San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

First Sp'list Temple, 3324 Seventeenth St.; Nell F. Martin.

(San Francisco—Continued)

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

Universal Ch. of The Master (No. 33), Thurs. & Sun. 8 P. M.; Classes—Thurs. 2 P. M. & Tues. & Wed. 8 P. M.; Florence E. Crenshaw & Alda J. Scheierman, pastors.

Psychic Center, 3350 22nd St., (Between Valencia & Guerrero) Sun. 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Rev. Nita Harding; Phone: Mission 7-2519.

Spiritualist Church of Revelation, Inc., 2139 Grove St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Pastor, Materializing and Direct Voice Medium. Pastor's home, 2940—19th Ave.

xxx

San Jose, California

Western Star Sp'list Ch., 65 South 7th St.; Sunday Services 2:30 P. M. Message service 3:30 & 7:15 P. M.

Ch. of Sp'list Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

xxx

Santa Barbara — Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

xxx

Santa Cruz—House of Spiritual Communion, 513 Center St.; Sun & Wed. 7:30 P. M.; Rev. Irene M. Littler, Minister; Woodrow W. Littler.

xxx

Vista—Metaphysical Temple of Truth. Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

xxx

Pueblo—International Evangelical Spiritualist Ch., City Y.M.C.A., 110 West Eighth St., Sun. 6:45 & 7:45 P. M.; Carolyn G. John, Pastor; Elmer B. John, President.

CONNECTICUT

Norwich—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D Ball.

xxx

New Haven—Alliance Center of Inner Vision, 1023 State St.; Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone.

xxx

Niantic—The Connecticut Sp'list Camp Meeting Assn.; Pine Grove; 1949 season, July and August.

xxx

Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer St.; Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythian Temple, 1012 9th St., N. W., 3rd Floor; Sun. 8 P. M. A Hofferman Pastor; 1349 Maryland Ave., N. E. Assistants, C. Hickerson, J. Gray, V. King, M. Trash. (Open all summer.)

First Spiritual Science Ch., 1900 "F" St., N. W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Lola Miller, Pearl Perc; Z. A. Wright, 450 New Jersey Ave., S. E.; Phone: Trinidad 8993.

FLORIDA

Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

xxx

Fort Lauderdale — Beckoning Light Sp'list Ch., Woman's Club, Stranhan Park, Sun. 8 P. M.; Jewell Williams, 200 N. E. 4th St.

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun., Mon. & Thurs. 8 P. M.; Rosa Lee Smith; Phone 3-1465-R.

xxx

Miami, Florida

Elizabeth Memorial Sp'list Ch., 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Continuity, 1585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Sp'list Ch., 1621 Southwest Sixth St.; Sun. & Wed., 8 P. M.; Bertie Lilly Candler and Madge Hart.

Psychic Science Sp'list Ch., Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Little Shenandoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ermal McNab; Pearl Hinkson.

Temple of Revelation, 600 S. W. 25th Ave.; Sun. & Wed. 7:45 P. M.; Rev. Ruby J. Schmidt, Pastor, 1803 N.W. 6th St.; Phone 9-9687.

xxx

Ormond Beach — First Spiritaulist Temple, 33 North Atlantic Ave., Sunday 7:45 P. M.; Rev. Elsie Fishburn Hicks, minister; Phone: Daytona Beach 7010.

xxx

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565).

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

IDAHO

Emmett—Kosmology Ch. and Health Center, James R. Johnson.

ILLINOIS

Aurora—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark St.; Emma Ness.

xxx

Chicago, Illinois

Englewood Psychic Science Ch. & White Sanctuary Healing Center, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tuffs; WAlbrook 4750.

1st Fraternal Spiritual Ch., 4309 W. Madison St., McEnery Hall; Emma Binz.

Faith Spiritualist Church, 2614 North Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Revs. Fred & Emily Ludmann.

Belmont Sp'list Ch., 1219 Belmont Ave.; Sun. & Thurs. 2:30 P. M. & 8 P. M.; Sec'y., Esther A. Lundquist; Pres. Gertrude McAlister, Phone: Van Buren 1625.

First Sp'list Episcopal Ch. of Chicago, 721 Belmont Ave., E. Blau, secretary.

National Society of Spiritual Science, Inc., Kimball Bldg., Room 1621; 25 East Jackson Blvd., Public service Sat., 7:15 P. M.; Healing, lecture, messages; everyone welcome; Rev. Maria Strazzantoelli, minister; Phone: HA-7-2309.

Friendly Spiritual Ch., No. 2, 240 W. 63rd St.; Sheldon Northrup.

Spiritual Ch. of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M., Rose MacKay, 8209 East End Ave.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

(Chicago Continued Page 21)

(Chicago Continued)

Third Sp'list Ch., 1715 West 64th St., Sun. 3 & 7:45 P. M.; John Skinner; Telephone: Hemlock 4-9181.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany 1416).

Ch. of Higher Spiritualism, 812 West 69th S.t; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: Grovehill 9326.

Ch. of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund;Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St., St. Louis Ave., Chicago (23) Illinois.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CApitol 7-2110).

Mission of Love (No. 6) Spiritual Ch., 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 8 P. M.) F. Pieper; W. J. Rogers.

Liberal Psychic Science Ch., Midland Hotel, 172 W. Adams St.; Sat. 7:30 P. M.; Pastor, Anthony Camardo.

Cosmic Science Ch. Inc., 3165 N. Clark St.; Services: Sun. 3 & 8 P. M.; Psychocosmic and Spiritual Unfoldment Class: Tues. 8 P. M.; All message & Spiritual Counsel Service, Wed. & Friday, 8 P. M.; Rev. Rice R. Massey, Founder and Pastor; Phone: KEdzie 3-5732.

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Cicero, Illinois

First Sp'list Ch., 5033 West 25th Place; Sunday, 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Ch., 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

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Danville — 1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.) 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267.

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Decatur—1st Sp'list Ch. of Truth, 993 N| Edward St.; Grace W. Brown.

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East St. Louis, Illinois

First Victory Sp'list Ch., 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7040.

Spiritual Science Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Collins Paxton, 4912 Caseyville.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Menard, 623 N. 86th; EXpress 3075; Sec'y, Lola Newgent.

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LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

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Peoria—Spiritual Ch. of God Center, G.A.R. Hall; Rev. M. E. Price, 813 West Gift; Phone 2-4608.

MISSOURI

Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

Chesterfield—Chesterfield Sp'list Camp, 1949 season: June 25th to August 22nd; Mable Riffle, Sec'y.
R.F.D. No. 6, Paducah, Kentucky.

xxx

Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first & third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

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Gary—1st Sp'list Ch. of Gary, 2430 & 2432 West 11th St., Edna Hires, Pres.; Sec'y, Reba Schallon, 230 Ellsworth St.

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Hammond, Indiana

Unity Spiritualist Church, 5454 Holman Ave.; K. of P. Hall; Ruth Coyle.

xxx

Indianapolis, Indiana

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Sp'list Center Ch., 214 South Arsenal Ave.; C. C. Driskell.

Holy Quietness (S.M.A.) Sp'list Ch., 813 West New York St., Rev. Mamie Worland; J. A. Worland.

Truelight Sp'list Ch. (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Affie L. Reep, Pastor; Carl Reep, Pres.

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Lafayette, Indiana

1st Sp'list Episcopal Ch., 535 South Thirtieth (30th) St., Rev. Irene Jennings, Minister.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

Marion — Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

xxx

Richmond, Indiana

Independent Sp'list Association, 115½ North 14th St.; Carrie Owens, President, P. O. Box 95, Richmond.

Church of Truth (S.M.A.) Morton Center, N. 9 B; Lounge Room; Pres. Nellie Mervin, 417 N. W. "K" St.

xxx

South Bend—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

xxx

Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Davenport—Modern Spiritual Ch., 623 W. 4th St.; Daily 8 P. M.; I. Richard Griest.

xxx

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C Bryant, 617½ W. 14th St.

xxx

Clinton—Mississippi Valley Sp'list Assn., Mt. Pleasant Park Camp; latter part of July and thru Aug.; North of Davenport on Illinois state line.

KANSAS

Kansas City — 1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

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Kansas City—Sp'list Camp Mayflower; On Mission Creek Road, ten miles from Kansas City; 1949 season: July and August.

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Wells—1st Society of State Sp'list Camp; on Ottawa County Highway No. 813; 1949 season: August.

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Wichita—1st Sp'list Ch., 121 South Main St., Neva Durham.

KENTUCKY

Paducah — Psychic Study Club (Kingdom Sp'list Ch.) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class, sponsored by Mr. and Mrs. L. M. Faith; Sunday service & Wednesday evening class conducted at pastor's. Rev. Walter R. McNeil, residence.

LOUISIANA

New Orleans—Divine Fellowship of Sp'lism, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

Northport Temple Heights Sp'list Assn.; near Camden and Belfast; 1949 season: August.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Sp'list Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Louden Ave. (Phone: LIberty 4512.

Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

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Fitchburg — 1st Spiritual Alliance Ch., 21 Union St. Hildred D. Smith.

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Lake Pleasant Massachusetts

New England Sp'list Assn.; 1949 season: July 31st to Sept. 4th; Theodore C. Russell.

National Sp'list Alliance; Sun. services during July; Near Greenfield, Mass.

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Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.). Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

xxx

Onset—Onset Wigwam Camp, 1949 season July and August; Sec'y, Estelle Haven, 28 Haskins St., Providence (3) Rhode Island.

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Quincy — First Spiritualist Church, No. 4 Maple Street; Bert DeYoung.

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Salem—The 1st Sp'list Mission, of Salem; Bell Studio, Sewall St.; Gladys Worsencroft.

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Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

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Worcester—1st Spiritual Ch., 35 Oread St.; Services Sun. 3 & 7 P. M.; Pres., Joseph W. Miller; Sec'y, Dorothy W. Bolin, 11 Jenkins St., Worcester (2), Mass.

MICHIGAN

Battle Creek—1st Sp'list Episcopal Ch. of Battle Creek; Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

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Cadillac — First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

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Charlevoix—Christian Sp'list Memorial Ch., 216 Antrim St.; Rev. Flossie G. McColm.

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Coldwater—Coldwater Sp'list Temple, 52½ W. Chicago St. Sun., 8 P. M.; Pearl Burns.

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Detroit, Michigan

Center of Spiritual Hope, Leota Hall, 3946 Trumbull. Sun. 8 P. M.; Hazel Damrau.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Dr. Robert Jensen Memorial Ch., 2024 Linewood Ave.; Clara Barnett Smith.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

2nd Sp'list Episcopal Ch., Maccabee Bldg., Mezzanine, Sun. 8 P. M.; Blanche Quigley.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hgwy. E.; Sarah Anderson.

Memorial Tabernacle, 810 Dragoon Ave.; Pres., Mildred E. Cosner.

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Eaton Rapids — Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

xxx

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

xxx

Grand Rapids, Michigan

First Church of Truth, 26 Shelby St., S.W.; Pres., G. H. Moler; Sec'y, Mrs. M. Fisk.

Jackson—Goodfellow Sp'list Ch., 1014 LeRoy at Ellery; James Tingley.

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Kalamazoo, Michigan

Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

Psychic Center, 718 Elm Place, Healing center; Mental mediumship; Rev. Mabel Cuddington.

xxx

Lansing—Lansing Sp'list Episcopal Ch., Main Auditorium Y.M.C.A. Bldg., Townsend St.; John W. Bunker.

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Muskegon, Michigan

Spiritual Fellowship, 187 East Grand Ave.; Wm. R. Aldred, D.D.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

xxx

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Roseville—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

xxx

Saginaw—Ch. and Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

xxx

South Branch—Chain Lake Sp'lists' Camp Assn.; 1949 season: July and August.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Bessie Magnuson; C. W. Olson; C. Hegge; Ann Smaley.

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Minneapolis, Minnesota

Ch. of Infinite Science, 610-620 East 15th St. Henry M. Paulson.

xxx

St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed., 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

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St. Louis, Missouri

Third Sp'list Ch., 3549 Arsenal St.; Anna Bothmann, 3653 Alberta St., St. Louis (16),

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.; Robert C. Kroll, Conductor.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

Bright Star Ch. of Unity—Ch. of Prophecy & Divine Healing; 3660 Castleman; Sun. 8 P. M.; Wed. 2 P. M.; Class, Fri. 8 P. M.; Rev. Mollie Bauer, Minister; Phone: PRospect 3830.

NEVADA

Las Vegas, Nevada

First Spiritual Science Ch., 1st & 3rd Tues. 8 P. M.; Lecture Forum, guidance and help —Odd Fellows' Hall, 110 North Ninth St., Rev. Evan Shea. Phone: 4926M.

NEW HAMPSHIRE

Blodgett's Landing—Lake Sunapee Sp'list Assn.; near Newport and Manchester; 1949 season: August.

Manchester—Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

Portsmouth—1st Spiritual Science Ch., 114 Maplewood Ave.; ESun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

South Effingham—Camp White Cloud; Services: Mon., Thurs., Sat. & Sun., 8 P. M.; Grove service Sun. 3 P. M. Florence Cole Heckman, Director.

NEW JERSEY

Atlantic City—Sunflower Temple of Psychic Research, 15 N. Maryland Ave.; Israel and Anna Shotz.

Camden, New Jersey

4th Sp'list Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Gibberson.

2nd Sp'list Ch. (N.S.A.), Leigon Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

Long Branch—Trinity Ch. of Spiritual Science 111 Wash. St.; Mary Reva Wood.

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Sp'list Ch., 176 Broadway; Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt: (Phone LAmbert 3-0979); Myrtle Morse.

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner F. Palmer Gibson.

Union City—Spiritual Ch. of Divine Guidance, 517 37th St.; Sophie E. Busch, 199 Cambridge Ave., Jersey City.

West Englewood—John's 1st Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Marie Louise Gallo.

NEW YORK STATE

Albany—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

Binghamton, New York

First Sp'list Ch. of Binghamton; Closed during July and August; Hilda Day, 229 Front St.: Shas. Elliott, 557 State St.

Sunshine Auxiliary, 7 Mulberry St.; Mae Merritt..

Brooklyn, N. Y.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

The Ch. of Divine Guidance, Aux. 5808 Myrtle Aev.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

W. D. Gressinger Memorial Sp'list Ch., 41 Piling St.; Sun., Tues. & Wed. 8 P. M.; Sun. & Fri. 2 P. M.; Katherine Gressinger.

St. John's Sp'list Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M. (B.M.T. subway 4th Ave. Local-177th St. Station) Lillian Johnson.

Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Medium's day, 4th Sun); Edith Sandy, 62 College St.

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

Pierce Memorial Sp'list Ch., 15 Harwood Pla.; Sun. 8 P. M.; Study & Dev. Classes Mon. 8 P. M. & Tues. 2:30 P. M.; Benefit Circle Tues. 2:30 & Fri. 8 P. M.; Rev. Vivian Davis.

Unity Sp'list Ch., LeRoy & Fillmore Ave., Sun., 7:45 P. M. (Medium's Day, First Sunday) Margaret Hauth.

Nazarene Sp'list Ch., 796 Ellicott St. near High St.; Sun. 7:45 P. M.; Circles, Wed. & Fri. 8 P. M.; (Medium's Day 4th Sun. at 3 P. M. Pastor, Rowland A. Henry; Ass't, R. Walker.

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

Freeville—Central New York Sp'list Assn.; 1949 season: July and August; Mark Sturdevant, President.

Hydesville—Hydesville Sp'list Camp, 1½ miles from Newark, N. Y.; 1949 season closes September 17; Rev. Margaret Lewis, President & Founder.

Long Island, New York

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

Jamaica—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

Richmond Hill South—Ch. of Spiritual Guidance (closed during July and August) 111-41 120th St., Wed. 1 P. M. Messages; Sun. 8 P. M.; Rev. Mollie Beck, classes; Phone: Virginia 3-5979.

Richmond Hill— Spiritual Center of Unity; 89-31 114th St.; Phone: VIrginia 7-5120 W Sunday 8 P. M. (Closed June 26th to Sept. 18) Classes for spiritual unfoldment, Hilda White.

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

New York City, New York

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Charles Owens.

W. T. Stead Memorial Center, 41 W. 88th St. Sun. 8 P. M. Classes Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 856, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Occult Science Society, Inc. Meetings held 2nd & 4th Fri. each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'list Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, PLaza 7-1799).

Beacon Light Sp'list Ch., 169 W. 98th St., Apt. No. 8; Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Hermine Leger.

Little Cedar Sp'list Ch. 123 W. 74th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

Rochester, New York

Ch. of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Sp'list Ch., 1101 E. Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Case, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

Schenectady—Progressive Sp'list Ch., 6 Myndeese St., Sun. 7:45 P. M.; George Howard; Maud Van-Tassel; Lillian Weir.

Syracuse, New York

Spiritual Science Ch., Onondaga Hotel; Sec'y Margie Moon, 708 S. Buck St.

OHIO

Akron, Ohio

Friendly Sp'list Ch., 31 South Howard St.; Hulda Stewart.

St. Paul's Sp'list Ch., 88½ East Mill St.; Revina Roshon.

Ashley—The Ashley Sp'list Camp Assn. Woolley Park; 1949 season: July 2nd to Sept. 8th; Harry B. Creekbaum, President.

Brady Lake—Lake Brady Sp'list Camp Assn., 1949 season: June 26th to Sept. 4th; Della Kingsbury, President.

Canton—Sp'list Episcopal Ch., 803 Tuscarawas St. W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St. S.W.

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Aut. 315. Frances E. Shelley.

Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

(Lakewood) Universal Ch. of Truth, N. W. cor. Belle & Detroit; Entrance on Belle Ave. Bertis H. Cunningham, 7500 Euclid Ave. (ENdicott 1250).

Stephan Spiritual Church, Inc., "Independent Bible Spiritualist," 1931 East 86th St., Rev. Elizabeth N. Stephan, Co-Founder and Pastor; Rev. Walter J. Deckelmeier, Ass't Pastor; Telephone: Garfield 6208.

Spiritual Science Ch., 1628 E. 55th St., Rev Rene' Hunt.

Sunflower New Thought Sp'list Ass'n; 19206 Pawnee; President, F. W. Riehl; Rev. P. J. Hendricks, Pastor.

Columbus, Ohio

The Congregational Sp'list Ass'n, 187 S. Sixth St.; Eun. & Wed. 7:30 P. M.; Wel. 2 P. M.; Rev. A. A. Hamilton, Pres., 29 E. Blake Ave., Columbus (2).

The 1st Sp'list Ch., 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

Ohio Ave. Sp'list Ch., 86 South Ohio Ave.; Sun. & Thurs. 7:30 P. M.; Rev. Ralph A. Whitney.

East Liverpool—1st Sp'list Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

Fremont—1st Sp'list Episcopal Ch., D.A.V. Hall, Arch & State Sts.; Irene Hocombs; Sarah Biddulph, Toledo.

Greenville — Christian Sp'list Ch., 510 Front St.; Walter F. Heller.

Sandusky—Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

Sherwood — Sherwood Sp'list Camp; located west central part of Ohio; 1949 season, July and August.

Toledo, Ohio

Camp, Newark, N. Y. (Hydesville Road). Church of Revelation No. 16, J. W. Green Co., Jefferson and Ontario Sts.; Pastor, Agnes A. Mower; Sec'y, Marie Lindroth.

Goodwill Sp'list Ch., 1515 Ottawa Drive; D. E. Crider.

1st Sp'list Episcopal Ch., 630 Western Ave. (at Field) Lyceum (Sunday School) 10:45 A. M.; Sun. evening service 7:45 P. M. President, Haskell Siders; Minister: Rev. Fred L. Felix.

Christian Sp'list Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

Warren—Christ Universal Sp'list Ch., 174 N. Park Ave.; P.H.C. Hall; Sun. & Tues., 7:45 P. M.; Mildred Johnson.

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St. Phone 7-7006.

1st Sp'list Temple, 823 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

OKLAHOMA

Oklahoma City, Oklahoma

Central Sp'list Ch., 1005 N. Harvey St., Sun. & Wed. 8 P. M.; Carrie Hamblen & Nina Cutlip, co-pastors.

Spiritual Science Ch. of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

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Salina—Oklahoma Sp'list Camp Assn.; Radiant Springs, 1 mile south of Salina; 1949 season. July.

xxx

Tulsa, Oklahoma

Universal Science Ch., 1112 N. Boston; Sun. & Wed. 8 P. M.; Earl W. Myers, President.

Second Sp'list Ch., 919 S. Cheyenne St.; John H. Cuddy.

Christian Sp'list Ch., Fourth at Cincinnati; Sun. 8 P. M. Pastor, Fay Alexander; Ass't Pastor, Nellie Huddleston.

OREGON

Canby—New Era Sp'list Camp; Clackamas County; 1949 season: July and August.

xxx

Oregon City—1st Spiritual Religious Association of New Era (Canby); 1st & 3rd Sun. 2 P. M.; Pres., Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St.,

xxx

Portland, Oregon

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave., Sun. 7:30 P. M.; Pastor, Luella M. LaValley; Sec'y Mae B. Ray, 3637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 S. E. Taylor St.; Second and Fourth Sun., 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merchant.

xxx

Portland — Progressive Psychic and Divine Healing Center; 11 miles from Portland; 1949 Season: July and August.

xxx

Salem—1st Sp'list Ch., 248 North Commercial St., Sun. 2:30 & 7:30 P. M.; During summer months evening services only; Pres., Sam J. Harms.

PENNSYLVANIA

Allentown—Psychic Group and Healing Center, 301 Priscilla St.; Harry E. Brittenburg.

xxx

Bethlehem — Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

xxx

McKeesport—1st Sp'list Ch., 809 Locust St.; Sun. 7:45 P. M.; Healing, Sun. 7:15 P. M.; Pres. Sara K. Openshaw; Sec'y, Robert Openshaw, Box 216 Elrama.

xxx

Ephrata—Camp Silver Belle, Mountain Springs Hotel; 1949 season: June 25th to Sept. 6th; Ethel Post-Parrish, Sec'y.

xxx

New Castle — Sp'list Ch. of Truth, McGoun Hall, 215½ E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

xxx

Parkland — Parkland Heights Sp'list Camp Meeting Assn.; Bucks County; Sun. meetings during June, July and August.

xxx

Philadelphia, Penna.

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

xxx

Pittsburgh, Pennsylvania

Sp'list Ch. of Revelation, 114 Federal St. Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Sp'lists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.

Reading — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

xxx

Williamsport—The 1st Ch. of Spiritual Science, 2715 Grand St.; Ernest and Olive MacMillin (Phone 9502).

xxx

Wilkes Barre—2nd Sp'list Ch., 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island

W. T. Stead Sp'list Ch., 32 Haskins St., Sun. 2:30, 4:30 & 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

TEXAS

Beaumont — Golden Rule Spiritual Ch., 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

xxx

El Paso—Open Door Spiritual Christian Ch., 2531 East Yandell Blvd., Sunday 10:45 A. M.; Sun. and Wed. 7:45 P. M.; Rev. Bula F. Kopf.

xxx

Fort Worth—1st Sp'list Ch. of Fort Worth, 311½ Main St.; Dr. Charles Sharp.

xxx

Houston—1st Sp'list Ch., 611 Calhoun St., Myrtle London Rigers.

xxx

San Antonio, Texas

1st Spiritual Christian Ch., 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Ch., 1004 South St. Marys; Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; Rev. L. C. Yates.

xxx

Norfolk, Virginia

Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts.; Sun. Evening; Rev. Fred A. Jordan.

WASHINGTON

Bellingham — 1st Sp'list Ch., 2609 Kulshan St.; Fern Ballus; Della Carlson.

xxx

Edgewood—Washington State Sp'list Assn.; 1949 season: July and August; Near Tacoma and Seattle.

xxx

Seattle, Washington

Mary A. Tower Memorial Ch., 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Sp'list Library, 526 Second & Pine Bldg.; Open Daily; Walda Sobbakke, Librarian.

xxx

Spokane — Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

xxx

Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Minnie Richardson.

xxx

WEST VIRGINIA

Charleston—1st Sp'list Ch. of 1202 Elmwood Ave., Beulah Brison.

xxx

Huntington—Sp'list Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

WISCONSIN

Milwaukee, Wisconsin

1st Christ Unity Spiritual Science Ch., 2603 West Atkinson Ave.; Sun. 8 P. M. Wed. 2 & 8 P. M.; Walter & Ella Krahn.

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

1st Psychic Science Ch., 2671 North Ninth St., Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Benson, Sec'y.

Haven of Divinity Chapel, Inc., Medford Hotel, 605 N. 3rd St., Room 109; Sun. 8 P. M.; Rev. Irene H. Pike; Rev. Marcella J. Wollersheim, 2136 North 40th St.; (Phone HOpkins 2-9132).

xxx

Wonewoc—Western Wisconsin Camp Assn.; 1949 season: July and August.

CANADA

Brantford (Ontario)—Hope Memorial Spiritual Ch., 15 Chatham St. (Cor. Queen); Sun. 5 P. M., Healing & Messages; Sunday 7 P. M. Messages & Service; Wed. 3 &8 P. M., Healing & Messages; Pastor, H. Meynell; Sec'y, Mrs. Telfer; Leslie Lievers, 25 Huff Ave.; Phone: 2-6097.

xxx

Calgary (Alberta)—1st Sp'list Ch., 1123 8th Ave. W., Alice E. Rushton.

xxx

Hamilton (Ontario)—Ch. of Spiritual Brotherhod, Winter Gardens, Ottaway St., North; J. Martin.

xxx

Toronto, Canada

Britten Memorial Ch. of Canada, 847 Dovercourt Road; Sun. 3 & 7:30 P. M.; Rev. Mae Potts.

Ch. of Spiritual Upliftment, 3003 Dundee St., W., Sun. 7 P. M.; Tues. Class, 8 P. M.; Bessie McGinley MacLennan.

Ch. of Spiritual Faith, 281 Jones Ave.; Sun. 2:30 & 7:30 P. M.; Jean Windle.

xxx

Victoria, B. C.—Open Door Sp'list Ch., 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs., 8 P. M.; W. L. Holder; F. W. Hutchinson.

xxx

Winnipeg, Canada

Inspirational Ch. of Truth, Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

Sp'list Ch. of Divine Truth, I.O.O.F. Bldg.; Pres. J. D. Young; Sec'y, Jas. P. Skelton.

LONDON, ENGLAND

Marylebone Sp'list Asso., Ltd., Marylebone House, 42 Russell Square, London W.C.I., Monday to Friday, 10 A. M. to 7 P. M.; Saturday 10 A. M. to 5 P. M.; Ralph Rossiter, Sec'y; Telephone; MUseum 0162.

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The Parish Sanctuary; Divine Healing and Teaching; Christchurch Road, East Sheen; London, S.W. 14; write for absent healing; Peggy Parish; Phone: Prospect 4939.

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Institute of Life Science, 18 Manchester St., London, W.I., England; Reginald Roberts, S.Sc., N.D., D. Psy., President of Executive Council.

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Psychic and Sp'list Information Bureau; Psychic News Book Shop; 140 High Holborn, W.C.I. Ask for B. Abdy Collins, or 'phone Holborn 2914.

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The Gateway Centre, 39, Pembdidge Villas, Notting Hill Gate, W. 11; Lillian Brownfoot; Bay: 2574.

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Psychic Observer Representative; Subscription agent; Yearly subscription—Twenty shillings; W. G. Adams, 26 Thurlby Road, Wembley, Middlesex, England. Phone: Wembley 5877.

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PHILOSOPHY — The Healer

By Rev. J. W. Bunker

Chesterfield has said, "I find, by experience, that the mind and the body are more than married, for they are most intimately united; and when the one suffers the other sympathizes."

The successful physician, or metaphysician, first must be a philosopher. The mystic, "secret" key to healing is in establishing health by removing all artificial obstruction, be they spiritual, mental, or emotional. These barriers block the natural flow of life energy through the body.

Preventive measures are now becoming more and more popular and important to the health of the race after disease has attacked than are curative measures.

The old saying "an ounce of prevention is worth a pound of cure" becomes alive today. Under the light of modern science, philosophy is probably the most potent preventive yet known. For truly, today, we are becoming aware of the fact that illness is more often the result of infraction of the divine laws governing spiritual, mental and emotional forces operating in our lives, than from ignorance of the physical laws governing health.

Man's Disposition

Philosophy, as revealed through the ancient alchemists and masters, gives us a greater truth of the underlying cause of disease; for no matter how skilled the surgeon has become, or how wise the medicine man, men still become sick, suffer, and die. We must turn elsewhere, then, to discover the causes, and spiritual philosophy reveals much wisdom of the cosmic forces which touch the lives of men.

"As a man thinketh, so is he" thus becomes a practical, everyday philosophy which enables man to use his mind and inner emotions not only as a preventive against the *contraction* of disease, but also as a guide to the proper mental attitude which will *counteract* disease after it has entered the body.

More than all other causes combined, man's disposition is probably the greatest cause of inharmony in body functions. We are now learning that cancer, for example, is a disease of grief. Those who hold their grief within cause a mental gnawing which reflects its like vibration into the body functions and becomes malignant cancer.

A bad temper, controlled or uncontrolled, causes the majority of stomach cancers. Tuberculosis and pneumonia are the result of worrying and mental depression. These things are now being told to us by leading investigators of medical science.

Not Your Stomach?

Some people demand character qualities in others which they do not possess themselves. Disappointed, at not finding these, a cynical disposition is created, and the resulting negative frame of mind is the underlying cause of kidney troubles and often diabetes.

Rheumatism and arthritis often spring from man's inability or unwillingness to adjust himself to changing circumstances natural in all life. Philosophy teaches those who are so afflicted to relax the nerve tension and let the mind settle back in place, keeping its adjustments in all conditions.

Stomach troubles are usually found in those individuals whose sensitive egos are easily hurt. These people are chronic worriers, difficult indeed to treat by medicine as well as any other method. But a philosophy that will establish spiritual poise will prevent, or soon relieve, these mental conditions reflected in the body as ill health.

Man may be called upon to bear much burden in labor; far the heaviest burden the flesh must bear is a bad disposition. And so when health is lost, philosophy teaches us to regain it.

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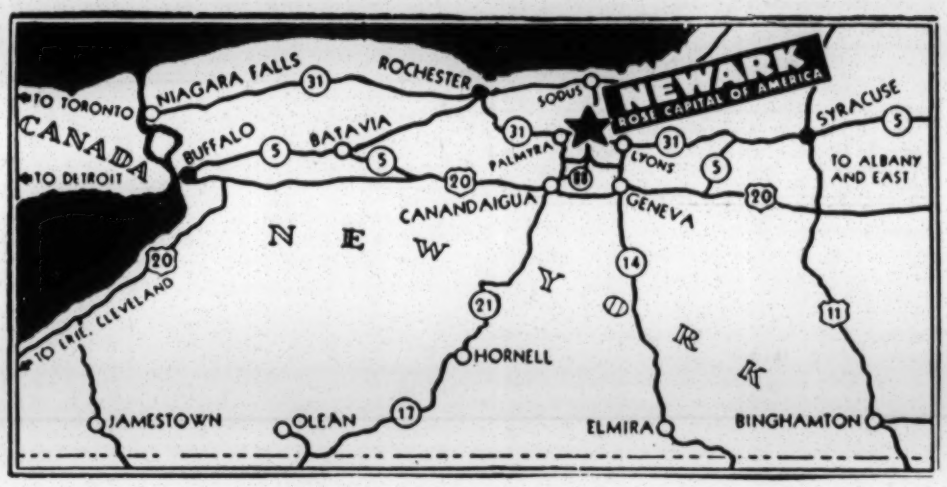

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